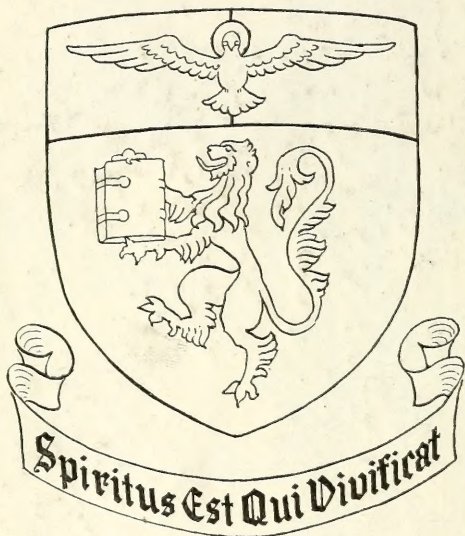
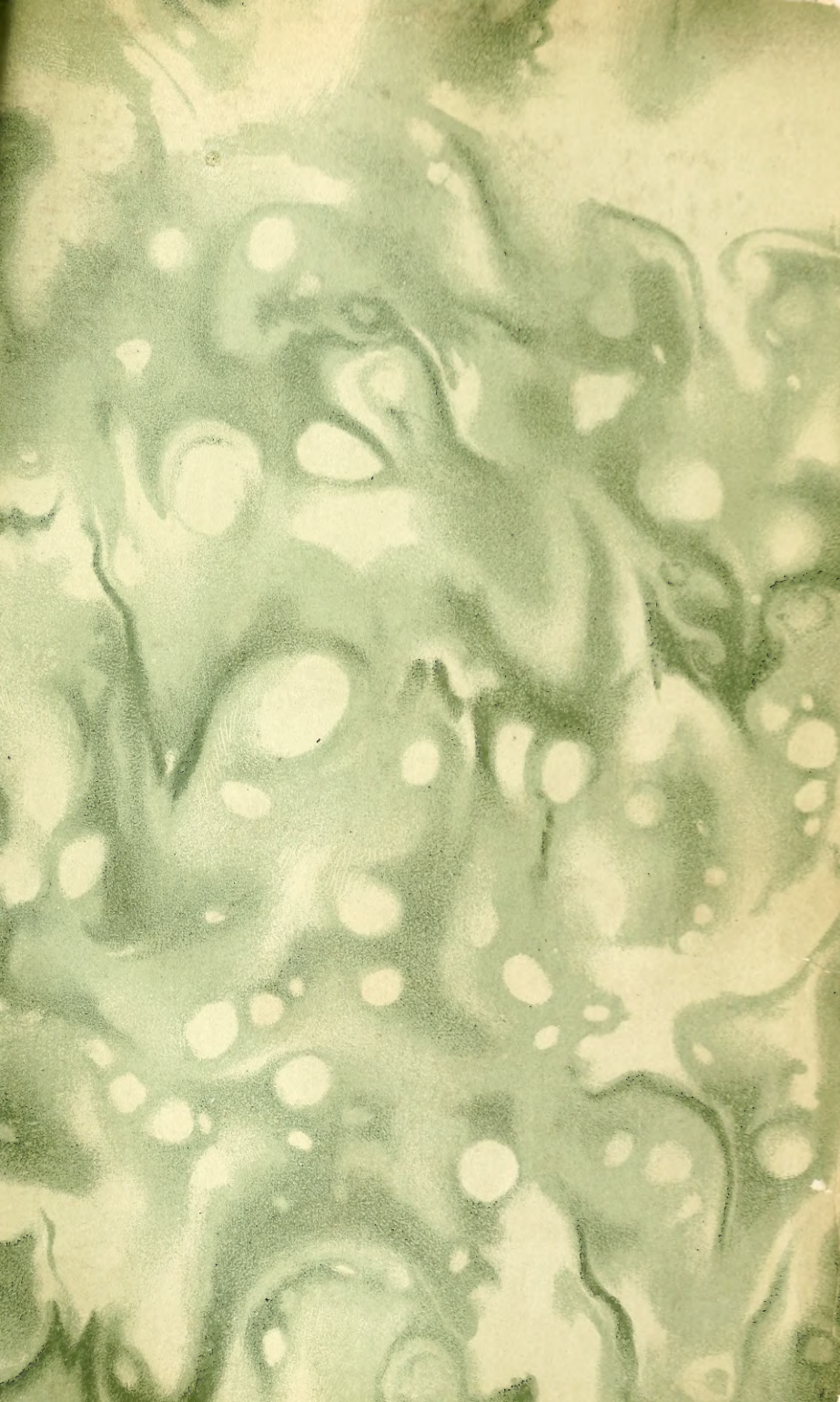






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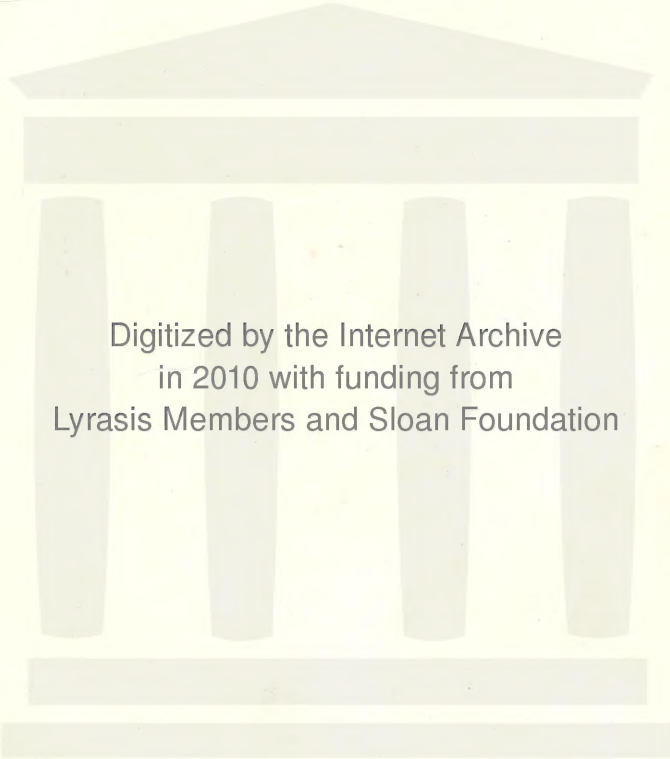












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LANDING OF THE URSULINES IN NEW ORLEANS, August 7, 1727

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# RELIGIOUS ORDERS OF WOMEN IN THE UNITED STATES

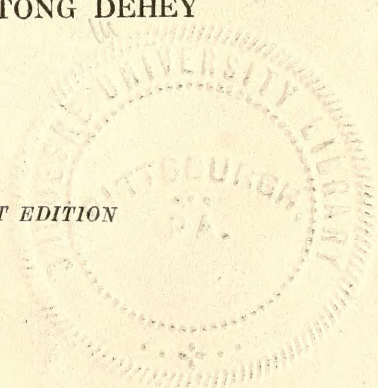
ACCOUNTS OF THEIR ORIGIN  
AND OF THEIR  
MOST IMPORTANT INSTITUTIONS

*Interwoven with Brief Histories of many Famous  
Convents, especially prepared (with illus-  
trations) from Authentic Sources*

AND COMPILED BY

ELINOR TONG DEHEY

FIRST EDITION

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As "Enfant de Marie," I dedicate  
This little volume of historic lore,  
Of sweetest, noblest, purest lives a store,—  
To Mary, truly the immaculate  
Mother of God, and unto Heaven's gate  
Our faithful guide, our pleader strong before  
The Throne of Grace, forever as of yore  
The Queen of Saints, incomparably great.

With her I link my earthly Mother dear,  
Best loved companion of my girlhood days,  
Whose ever watchful care from year to year,  
Hath guided me through all life's devious ways.  
May this small tribute of my love's full growth  
Not vex my Mothers twain, but please them both!

Nov 26 20

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**Habil Obstat**

**ARTHUR BARRY O'NEILL, C. S. C.,**

*Censor Deputatus.*

Notre Dame, Indiana, May 1, 1913.

**Imprimatur**

**✠ H. J. ALERDING,**

*Bishop of Fort Wayne.*

May 1, 1913.



## FOREWORD

EVERY century of the world's history attests the perfection of great works, the performance of great deeds and the accomplishment of epoch-making events. The records of the Twentieth century will mark no greater accomplishment than the perfection of one of the world's greatest institutions—Religious Orders of Women.

For hundreds of years the monasteries and convents in Europe have been sending forth their laborers; whether to nurse the sick, to instruct the ignorant, to mother the orphan or to house the destitute and aged,—always regardless of race, sex and sect,—the work has been and is performed for the MASTER.

In Europe, in Asia, in Africa, and in America, the woman—in the garb of one whose life is consecrated to God's service—is loved and respected, the performance of her duty surpasses criticism, for—as the night the day—the labor of God's chosen one is the best that heart and mind and strength can make it.

Nearly two centuries have passed since that August seventh of the year seventeen hundred and twenty-seven when, in response to an appeal from the Governor of New Orleans, a heroic band of Ursuline Nuns set forth from their convent-home in France, for the far off mission in the New World. It is impossible to imagine, at this distant day, the sufferings of those who “went down to the sea in ships” two hundred years ago; the modern mind cannot appreciate the perils of that six months' voyage of those nobly born women of

France! The Governor, his wife and the principal people of the city did well to come forward to welcome those Sisters, whom they rightly appreciated as the best treasure the mother-country had ever sent them.

With the advent of the Ursulines, the history of our United States records the beginning of its history of Religious Orders of Women and the establishment by them of the country's first educational institution for young women, the first free school, and the first orphanage. Here also, in this vast region known as the Louisiana Purchase, the first efforts were made in child-saving work, and here was established—by the Sisters—the first hospital in the United States, and today the “good Sisters,” ever at the helm,—as fresh of heart and buoyant of spirit as when they first crossed to American shores,—labor on as through these two hundred years.

Following the Ursulines, other European sisterhoods have come to the United States; their institutions throughout the country substantial and magnificent in fact and in spirit. But, as in all else, the United States had soon her own Religious Orders of Women. In Loretto, Kentucky, the first order was formed in 1812, the same year witnessed the origination of a second mother-foundation—and like the first—on Kentucky's fertile soil.

We Americans should know more than we do of the noble sisterhoods, of their work and of their convent-homes. The Sisters of our local parochial schools we may know, and the good nuns of our Alma Mater we know and love well, but what of the others? Have we, in our homes, in our school libraries, or is there in the circulation department or on the reference table of our pub-



lic libraries ought to tell us of the work of thousands of our own noblest women? In the encyclopædia—the mecca when all else fails—we may read of the Ursulines, the Sisters of Charity, of Mercy, and of others, but of so few of the many! In our church histories? Yes, but here, too, in necessarily brief statement or in volume too large for practical use.

With the Religious Orders of Women in the United States numbering today nearly as many as the years since that memorable seventeen twenty-seven, it has been found almost impossible to cover the subject even as in this volume, now sent forth in the world of books,<sup>1</sup> to tell of our Sisters, their monasteries, their convents, their schools, that we—in this superficial age—may know the Sisters by more than name, that we may know the homes, the novitiates wherein the teachers of our children are learning their lessons in religious life and pedagogical work, wherein the nurses in our hospitals, day-nurseries, orphanages and other missions are preparing themselves for their life-work in the MASTER'S VINEYARD.



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## THE URSULINES \*

1727

"THE hand that rocks the cradle rules the world." But when the hand that should mold the destinies of nations turns from its noble duty to grasp at flitting pleasures, who shall take up its neglected labor, and shape to purposes divine that living, breathing clay, which left to degenerate nature, must tend to evil and subvert the glorious ends for which it is endowed—with being, reason, soul?

Long ago a martial son of Catholic Spain resolved to make war on the evil one, who, by blinding parents to the sacred duty of early instructing their little ones in the holy truths of faith, was misleading these innocents by millions. Ignatius of Loyola laid down his sword and raised aloft the Cross. Crowned with military laurels, he turned from the battlefield to tread the trying path of a collegian. He, like many noble knights of those times, was but little versed in letters, though his talents were not poor, as occasional exercise of them proved, yet to teach he must learn.

The history of his Order, his own wondrous life, are too well known to allow comment here, but, after all, it was not his to train the hand which must rule the world. Ere the schools could claim the child the home must have given its impress to heart and mind. Who could enter the hallowed

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\*Especially prepared by the Ursuline Nuns, Mount Angela, Great Falls, Montana.

precincts? There the mother alone may rule. Who will train the mother that she may mold aright the pliant youth?

From Dezanzano, on blue Garda's beauteous shore, comes a virgin, fair to look upon, the fragrance of her virtues is as the perfume of the orange trees 'neath which she played in her childhood, while a mother's pious influence and a father's cultured mind shielded her from sin and developed every pure and noble aspiration of the gifted maid. Dire conflicts have torn her beloved land. Its valleys have been bathed in blood, and its hills echoed the clash of contending armies. At our Saviour's Tomb Angela has knelt in fervent prayer for guidance and for strength. Through her intercession the ship bearing her back to Italy's shore is saved from perils threatening ruin. Her mission has been declared by her own sainted sister in a vision, and by the glorious virgin martyr, Saint Ursula.

No longer can she hesitate, but gathering a few virgins around her in her room adjoining St. Afra's, she begins, in 1535, the society she had so long sighed to form. The Ursulines commence their work, humble, patient, ardent.

Young girls, and even matrons, are instructed; the sacred ties of home are firmer made by holy bonds of Faith, Hope and Charity. Noble ladies become protectresses of the infant society, learned ecclesiastics approve and encourage, and from Brescia its influence reaches to neighboring districts.

Angela dying, leaves her daughters a precious legacy, counsels worthy the saint and sage. St. Charles Boromeo, in 1572, established a house of the congregation in Milan. He gave the Sisters



URSULINE CONVENT  
State and Nashville Avenues, New Orleans, Louisiana





rules and constitutions and cloisters. They were solemnly recognized as an Order by Bulls of Popes Paul V. in 1612, and Urban VIII. in 1640.

In the different dioceses of Italy and France houses were established with slight differences in their constitutions, forming the divers congregations of Paris, Milan, Tours, etc., but all one in spirit, and the chief end the education, religious and secular, of young girls.

The first religious house in America was founded at Quebec, in 1639, by the Blessed Mother Marie de l'Incarnation, under the protection of Mme. de la Peltrie.

The first convent in the territory now forming the United States was established in Louisiana, then a French province. In 1727, Governor Bienville of New Orleans, feeling that the prosperity, and even the existence of the colony, depended, in a measure, in establishing educational institutions for the young, applied to the Ursulines of Rouen, France, for Sisters who would undertake such work in the new world.

To Governor Bienville, then, is not only New Orleans but the entire United States indebted for its first Sisters and the successful institutions of their labors.

"After a most perilous voyage of six months, a band of heroic Ursuline Nuns, with Mother St. Augustine as Superior, arrived in New Orleans, August 7, 1727. The monastery—the Company of the West Indies was building for the nuns—not being complete, the best house in the colony, Bienville's country home, was offered them for temporary abode. This then was the first home of the first religious order of women to enter the

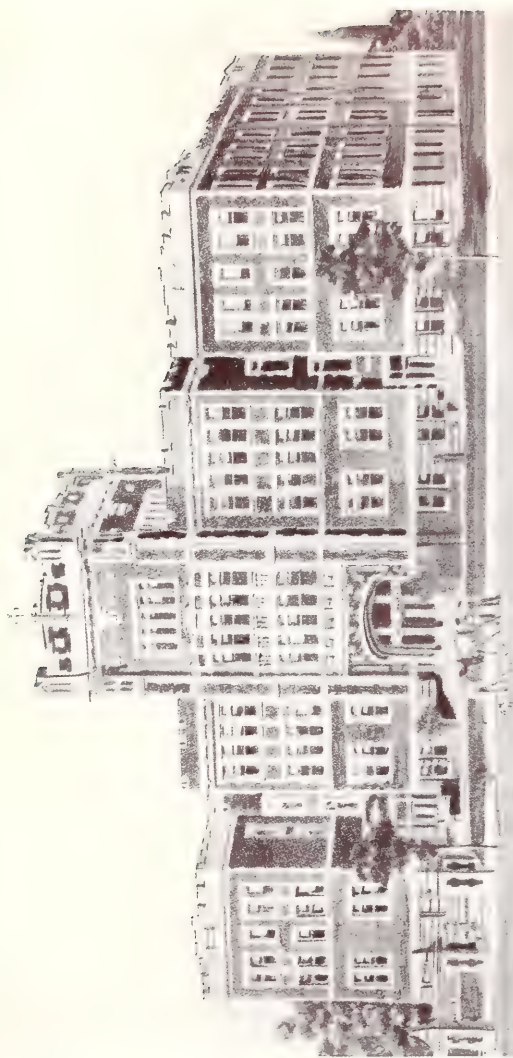
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\*Inserted from material furnished by the Ursuline Nuns, Ursuline Convent, No. 4580 Dauphine Street, New Orleans, Louisiana.

vast region between the Great Lakes and the Gulf, and from the Atlantic to the Pacific.

"Almost immediately the good nuns began to teach the children, to instruct the Indian and negro races, and to care for the sick. With the years, new enforcements of Ursulines came from France to assist their noble sisters in their work and in establishing needed orphanages, schools and hospitals. Whilst they labored, wars and rumors of wars, and dissensions, military and civil and ecclesiastic, disturbed the city outside their convent walls. Through the unsettled times with the government when Spain restored Louisiana to France, and Napoleon, being in need of money, sold the gift to the United States for \$15,000,000, after keeping possession some twenty days, and when on December 20, 1803, the Stars and Stripes replaced the French tricolor, the Ursulines remained, and flourished amid these trials and difficulties.

"On January 8, 1815, the nuns could see the smoke rising from the plains of Chalmette, at the battle of New Orleans, and hear the rumbling of cannon and the report of rifles. All night long they watched before the Blessed Sacrament and besought the God of Battles, through the intercession of Our Lady of Prompt Succor, to give the victory to the American army, then made ready their school-rooms into infirmaries for the sick and wounded soldiers upon whom they lavished every care. When the war was over, the great general did not omit to pay his respects to the Sisters and thank them for their vows and prayers in the Country's cause, nor did he fail to visit them when he returned to New Orleans in after years. Andrew Jackson was the last great



MOUNT ANGELA URSULINE CONVENT AND ACADEMY  
Great Falls, Montana





warrior who passed into the cloisters of the old convent on Chartres Street, and the only President of the United States that ever stood within its sacred precincts.

“Those historic years past, other laborers having come into the vineyard, the Ursulines have long since given up their attendance on the sick and devote themselves to the chief end for which their order was instituted—the education of youth. Now, as in olden times, their schools continue to bear the highest of reputations, and the Ursuline Academy in New Orleans is claimed as *Alma Mater* by many of the noblest ladies in our land.”

In the year 1851, the Right Reverend L. A. Rappe, Bishop of Cleveland, Ohio, solicited the help of the nuns from the famous Ursuline Monastery of Boulogne-sur-Mer, France. The good Sisters responding to this appeal were at once established in Cleveland, whilst in 1854 a new foundation was made by them in Toledo, Ohio.

Having been invited to Montana by the late, lamented Bishop Brondel, to evangelize and educate the Cheyenne Indian children, six Ursulines, under the guidance of Reverend Mother Mary Amadeus, went forth from the sanctuary of their peaceful convent in Toledo, Ohio, to the haunts of the savage tribes; from the halls of civilization to the wilds of semi-barbarism; to cope with vice and ignorance in some of their most revolting forms.

In less than thirty years the desert has been made to blossom as a rose; the number of Sisters has increased in proportion to the needs in the many houses which have since been established in this now flourishing part of the country. In Mon-

tana, as in the many other states wherein the Ursulines have their numerous institutions, the Academies and Missions prosper and carry on the work of the Sainted Foundress. Besides the many Academies composing the Montana group, we find St. Labre's Mission among the Cheyenne Indians, St. Peter's Mission for the education of Indians of various tribes, St. Paul's Mission among the Gros Ventres and St. Xavier's Mission among the Crows, St. Ignatius' Mission among the Flatheads, and Holy Family Mission among the Black Feet. Recently the Ursulines have also planted the standard in the far distant Alaska Missions.

During the last twelve years, a great change has taken place in the Ursuline Order. Our late Holy Father, Leo XIII., having invited all the houses to unite themselves under the government of a Mother General with headquarters in Rome, a general Chapter was convened in Rome, and on November 25, 1900, the first Prioress General of the Ursuline Order was elected. Sixty-two houses responded to this invitation of the Supreme Pontiff, and shared in this first election. Representatives of many Ursuline convents in the United States were present on this occasion.

The Ursuline houses in the different countries are divided into provinces under the government of Provincials. In the United States there are two general provinces: the Northern and the Southern, with the addition of a sub-province in Alaska.

In 1903, the new Constitutions of the Order received the Papal approbation of Leo XIII.

In 1907, the number of Ursuline houses united under the "canonical union" was 135 with a total of near four thousand members; since then the



THE URSULINES AT THEIR FIRST INDIAN MISSION  
St. Labre's on the Tongue River





number has steadily increased. Many of the Convents in the United States are still independent of this Union as the desire of the Holy Father was that all should be left entirely free to join or to remain independent.

Cardinal Satolli,—Cardinal-Protector of the Ursuline group of Rome, Blois, Calvi,—in the discourse pronounced on the fifteenth day of November in the year of Our Salvation nineteen hundred, at the Opening of the First General Chapter of the Ursuline Order convened in Rome with a view to their Canonical Union, said, in part, with eloquent tribute and in appeal for the unification of this Order:—"With keen intuition of the needs of the Church, Our Holy Father leads, as far as he can, all orders toward unity, convinced that, unity being one of the marks of the Church, it should be communicated as opportunity serves, to all parts thereof, and above all to the most illustrious and fruitful.

What order more illustrious than yours, both as to origin and antiquity? All praise to St. Angela Merici your foundress, glory of the Church and of Italy. All praise to the galaxy of saintly Ursulines who have succeeded one another during three centuries!"

## THE CARMELITE NUNS \*

1790

IN the Old World, toward the middle of the Fifteenth century, several religious communities of women petitioned John Soreth, the General of the Carmelite Friars, to allow them to become affiliated with that order. In 1452, therefore, these Sisters were given the rule and constitution of the friars, to which were added some special regulations for the nuns.

The prestige of the Carmelite Nuns grew rapidly. The Duchess of Brittany, Blessed Frances d'Amboise, joined one of the convents which she herself founded. Before the end of the century convents had been established in France, Italy, and Spain, especially in the latter country; the manner of the life of the nuns was greatly admired and several convents there became so crowded that the slender means available hardly sufficed for their maintenance.

In 1535, at the convent in Avila, Old Castile, there entered, in the twentieth year of her life, Teresa Y'Ahumada, daughter of Don Alonsa Sanchez de Cepeda and Doña Beatriz Y'Ahumada. When Teresa was in her fourteenth year her mother died, therefore her saintly father, a lover of serious books, lavished on her maternal as well as paternal care. For her education, Teresa was sent to the Augustinian Nuns in her native town of Avila, but owing to illness she left at the end

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\*Especially prepared from authentic historical facts and from "A Short History of Carmel," furnished by the Carmelite Nuns, Caroline and Biddle Streets, Baltimore, Maryland.

of eighteen months and for some years remained with her father and occasionally with other relatives, notably an uncle who made her acquainted with the "Letters of St. Jerome," the study of which determined her to become a religious, not so much through any attraction towards that life, as through a desire of choosing the safest course.

In November of 1535, notwithstanding her father's objections, she entered the Carmelite Convent of the Incarnation, at Avila, the community there then numbering one hundred and forty. Soon after this, her father consented to her remaining at the convent and Teresa was given the habit. After her profession she became seriously ill. From this illness she made only a partial recovery; her health remained permanently impaired.

During her years of suffering she began the practice of mental prayer; meanwhile God granted her wonderful visions,—manifestations of His Divine Will. The account of her spiritual life forms one of the most remarkable spiritual biographies, with which only the "Confessions of St. Augustine" can bear comparison.

In 1562, St. Teresa founded, at Avila, the Convent of Discalced Carmelite Nuns of the Primitive Rule of St. Joseph. After six months she obtained permission to take up her residence there. Four years later, the General of the Carmelite Friars, John Baptist Rubeo, visited this convent and not only approved of it but he granted permission for the establishment of other convents. In rapid succession then were foundations made, everywhere were found souls generous enough to embrace the austerities of the primitive rule of Carmel.

A period of four years of persecution and trouble then occurred; this threatened to undo the work of St. Teresa. However, the ordeal passed and the Province of Discalced Carmelites, with the support of Philip II., was approved and canonically established on June 22, 1580.

St. Teresa, though old and broken in health, continued the establishment of convents. In this work she was then ably assisted by the Venerable Ann of Jesus. In 1582, St. Teresa died, her beatification took place in 1614, followed by her canonization in 1622, under Pope Gregory XV., and October 15 was declared the feast of St. Teresa.

In 1619, some thirty years after the death of St. Teresa, Lady Mary Lovell, daughter of Lord Roper, founded a Carmelite convent in Antwerp for English-speaking ladies who wished to become Carmelites, but who could not at that time enter the cloister in their own countries. The first Prioress of this foundation and her companions had lived for years with the Spanish Mothers, who had founded monasteries throughout the Netherlands, under the protection of the Infanta Isabella and governed by Ven. Mother Ann of St. Bartholomew, in whose arms St. Teresa died. These foundresses were imbued with the true spirit of the Order from the fountain source. The profession book of this monastery records some of the noblest names of England—Herbert, Somersett, Vaughn, and always, for generations, a Howard. Later on Brent, Pye and Matthews, old Maryland names, were added to the list, for these intrepid Americans crossed the ocean to enter Carmel, and through them the Monastery of Antwerp became the parent house of the Discalceated Carmelites in the United States.



In 1790 Rev. John Carroll received his appointment as first Bishop of Baltimore. He was brother of Charles Carroll of Carrollton, the "Signer," and for five years he had been Superior of the American clergy, then numbering about thirty priests, in a territory comprising the whole of the United States. His first act after his appointment was to invite the Carmelites to his vast diocese "to pray for the American Missions."

This was just after the Revolutionary War, and Rev. Ignatius Matthews of Washington, wrote to his sister, Mother Bernadina: "Now is the time to found in this country, for peace is declared and religion is free." In answer to this invitation, four nuns braved an ocean voyage of three months, and untold privations, to plant the vine of Carmel in the New World.

On the feast of St. Teresa, of the year 1790, the first Carmelite Convent in the United States was dedicated. The convent was on the Brooke estate, about four miles from Port Tobacco, Charles County, Maryland. In 1830 it was decided to remove the convent to a more convenient site; ground was therefore secured on Aisquith Street, in Baltimore, and a building at once erected. The community removed to it in 1831. In 1872 another change was found necessary and removal was made to the present convent, on Caroline and Biddle Streets—the real Mother-house of the Carmelites in the United States.

For many years there was no new foundation in the United States, and this is not surprising, for it was a sublime evidence of faith in prayer that even one such monastery should flourish in those pioneer days when the cry for active laborers was echoed throughout the length and breadth of the land.

Not until 1863 did nuns from the Baltimore Carmel found the Monastery, on Eighteenth and Victor Streets, in St. Louis, which, in 1877, sent forth a new offshoot to New Orleans, where a Monastery was established at 1236 North Rampart Street. During the great Catholic Congress held at Baltimore in 1889, the Boston delegates learned of the esteem in which the Carmelites were held in that city by both clergy and laity, and that blessings enjoyed by its citizens were attributed to their prayers and holy lives.

Devout Catholics in Boston wished to have a house of Mount Carmel, and the wish was approved by the late Archbishop of Boston. On August 28, 1890 (the centennial year of the Carmelites in America), five nuns, appointed by Cardinal Gibbons, from the Baltimore Carmel, established a foundation at 61 Mt. Pleasant Avenue, Roxbury, Boston. There the nuns have been enabled to have a Monastery built after their own model and adapted to the peculiar needs of a cloistered community. Attached to this Monastery is a suitable chapel adequate to the wants of the faithful, who not only bring here their petitions and alms, but who also love to gather near this cloister for Mass, Benediction, Novenas and the numerous devotions springing from the heart of Carmel.

In 1902 the community in Boston founded a Monastery on Sixty-sixth Avenue and York Road, Oak Lane, Philadelphia. Nineteen hundred and seven saw the opening of the Monastery of Our Lady of Mt. Carmel, 745 St. John's Place, Brooklyn. Since that time monasteries have also been established at Eighteenth Avenue and Howell Street, Seattle, Washington; and at Fifteenth and Brady Streets, in Davenport, Iowa.

The questions are often asked, "What is a Carmelite Nun, and what does she do?" The following answers may be given: She is an elect soul who has heeded the counsel of our Lord and accepted His invitation to turn from the world, to take up the Cross and to follow Him; she undertakes an expiatory life of penance and atonement for her own sins and those of others; she follows an apostolic life of prayer for the salvation of souls, and especially for the needs of the Church; a life of praise and adoration, performing in the Church on earth the office of the beatified in heaven, who praise God without ceasing; a life of intercession for the temporal and spiritual needs of all who seek the aid of her prayers, for health and relief of soul and body, and for conversion of heart and perseverance in well-doing.

Dwelling in her strict cloister as in the antechamber of heaven, the Carmelite daily presents to the King of Heaven petitions for souls dwelling more remote from Him and hindered or delayed from approaching His throne. To make her prayers more efficacious, she prepares her soul by penances, by perpetual abstinence, by almost continual fasting, by sleeping on straw, wearing coarse woolen, and by many other exercises of constant mortification.

The Carmelite has always time to pray for the Church and for souls. She is set apart to pray and do penance. These are her life-work, her calling, the end and aim (as they are the happiness) of her life, and it is thus she deals a direct blow at the infidelity and the indulgence of the world. The time of the Carmelite, after the recitation of the Divine Office and devotions, is given to manual labor and needlework to aid in supporting

the community. This consists in making scapulars, habits for the dead, articles for the Church, the chaining of rosaries, etc. The life of a Carmelite, though hidden, is not a useless life.

In this age of materialism it is well to keep fast hold of the truth that all strength in the valley proceeds from prayer on the mount—the upraising of pure hearts detached from the world of sense. It is the spirit of the Twentieth century to decry contemplative Orders, because the spirit of the Twentieth century is not the spirit of faith. The life of a Carmelite is one of blindest faith, requiring that of the strongest kind in all who would believe in her powerful mission. She has no statistics to show; no records of actions nobly and heroically done; no list of sick who owe restored life to her tender care; no classes of children reared to become useful and intelligent members of society; no aged poor sent peacefully to eternity—all these belong to her noble sisters in the active Orders, for whom she daily prays, beseeching God's blessings on their mighty tasks. Her life is as secret as her cloister; her records of souls lost or won to Heaven are written only in the mind of God, unknown even to herself.

As long as humanity is composed of body and soul, so long must those loving sisters—Martha and Mary—action and contemplation—dwell hand in hand in the house of our Lord. Their union shows Action seeking aid from Contemplation, and Contemplation drawing strength from the face of Jesus. And, where more than in the United States is the aid of contemplative Orders needed? Where is the harvest so ripe, so ready for the reapers? Must they not pray the Lord of the harvest to send forth His laborers?

Pius IX., of holy memory, once said to an American priest: "The want of the American Church (U. S.) is religious orders of prayer; America is a young country; she has passed her infancy and is now in her youth, but before she arrives at maturity one essential thing is necessary—the extension of contemplative Orders, without which she will never reach perfection."

Cardinal Gibbons, in his introduction to "Carmel in America," says: "If there be a country in which the contemplative life is needed it is surely in our young and active republic, where the spirit of action pervades all classes. That action, not to be exclusive and absorbing, must be counterbalanced by reflection and contemplation, and it is from the contemplative Orders we must learn this. Thank God, the contemplative life is not unknown amongst us and shows us that the days of heroism are not passed. May it live and flourish!"

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## SISTERS OF CHARITY \*

1809

THE most disastrous epochs of the world have often been productive of its grandest characters, and the very excess of crime and suffering in a generation, appealing to these valiant souls, has stimulated them to efforts and sacrifices sometimes heroic and fertile enough to change, as by miracle, the whole face of the age.

Never, perhaps, was this truth more forcibly

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\*Especially prepared from material furnished by the Sisters of Charity, St. Joseph's Convent, Emmitsburg, Maryland, and the Sisters of Charity, Mount St. Vincent-on-the-Hudson, New York City, N. Y.



manifested than in France during the early part of the Seventeenth century when the country, a prey alternately, sometimes simultaneously—as during the rebellion of the *Fronde*—to war, foreign and civil, famine and the plague, was continuously drained of its vital resources, and when even the spiritual life of the people was starved by the decay of ecclesiastical discipline, and their faith jeopardized.

When “le bon Monsieur Vincent,” as St. Vincent de Paul was wont to be called by his countrymen, came to Paris, he was stricken to the heart by the spectacle of spiritual, moral, and physical misery which the brilliant capital presented to his compassionate eyes. St. Vincent’s mission was essentially a mission of charity, of mercy to the suffering and the afflicted; he had not gone very far in the fulfillment of this mission when he saw that the co-operation of woman was absolutely necessary for its perfect development, and he called her to his aid, giving her full share in the glory of the sowing and of the reaping. He had proved himself a father to all, but with that sweet instinct of human pity for human pain that sets him apart amongst the saints, he soon discovered that these forsaken ones wanted a mother; they wanted the tender touch of a mother’s hand, the incomparable compassion of a mother’s heart. He looked around him and saw that the time had come for the gratification of Louise de Marillac’s long cherished desires.

The de Marillacs were a fine old family, that for many generations had counted distinguished members in the military and civil service of the State. M. de Marillac’s wife, Marguerite de Camus, belonged to the *Noblesse de Robe*, as the dignitaries of the bar were styled.

When Louise, born in 1591, was still a child, her mother died. M. de Marillac, fearing the effect of his own over-indulgent fondness and the atmosphere of political excitement which filled his home, sent his little daughter to the care of the nuns in the ancient royal Abbey of Poissy. The studies which she pursued strengthened the mind of Louise against the frivolous pursuits so attractive to young girls in her position, and, instead of drawing away her thoughts from spiritual interests, seem rather to have nourished her piety and turned her aspirations toward the religious life.

The Seventeenth century was an age of strong contrasts. Side by side with savage lawlessness, there arose examples of virtue and heroic faith grand and beautiful enough to redeem all the surrounding ugliness and corruption. The daughters of St. Teresa, after kindling the fires of their seraphic fervor all over Spain, had carried their lighted torch across the Pyrenees, and set its flames burning in the midst of dissolute Paris. Michel de Marillac, the Keeper of the Seals and uncle of Louise, had been chiefly instrumental in bringing these daughters of St. Teresa—the Carmelites—into France.

It would therefore have seemed natural enough if Louise had felt attracted toward Carmel; but she did not; her preference was for the Capuchin Sisters, or the Daughters of the Passion as they were called. However, her confessor, Père Honoré, assured her she had no vocation for the cloister, and that God had quite other designs for her.

Père Honoré was a man held in high esteem, favored with the gifts of miracles and prophecy; Louise, with the simplicity and obedience of a

child, bowed to his authority as to the voice of God Himself. She continued her quiet life of study and piety, devoting herself to her father for a few years more. She was not much over twenty when M. de Marillac died. Louise was now quite alone; her family, according to the custom of the country, sought at once a suitable marriage for her, and in dutiful compliance with their wishes she accepted the protector of their choice and was united in marriage to M. Antoine Le Gras.

Monsieur Le Gras did not belong to the nobility but he was of a good family—good enough to qualify him for the high and responsible position of Secretary to the Queen, Marie de Medicis. M. Le Gras was rich in worldly goods, and still more so in virtue, being the worthy representative of a family noted in Auvergne—their native country, and that of the de Marillacs—for their extraordinary love of the poor, a virtue comparatively unknown in those days, and one which his young wife was destined to display with an almost unprecedented generosity. Mademoiselle Le Gras, as she was henceforth named—her husband's birth not entitling her to take the title of Madame, which was reserved to the wives of noblemen—bade fair to be a very happy wife.

In due course of time, a child came to cement the union, which henceforth presented every element of domestic happiness. This, however, did not lessen the place that God and His suffering poor had hitherto filled in Louise's heart.

Visiting the poor was not in those days, as it is now, one of the obvious duties of a Catholic lady's life. The manners of the times, and still more, the horrible conditions of existence of the poor, put barriers between the classes which required

extraordinary courage, both moral and physical, to break through. Mlle. Le Gras determined to brave all obstacles, to run all risks, and to defy human respect, in order to bring some relief to these unfortunate fellow creatures. Every day she went forth, penetrated into the slums where they lived, sought those who were sick and ministered to them.

Antoine Le Gras must have been a very brave man to let his young wife set such a precedent to the society of her day. The total and systematic neglect of the poor in an age when faith was so much livelier and more heroic than in our own is hard to understand, but charity, though it shone forth in individuals, was not organized as it is today, and our modern appliances for making material life so much less cruel to the destitute were unknown in a century whose civilization looks to us like barbarism.

Louise's devotion and activity in the service of the poor grew in proportion with her experience of their need and sufferings. However, her fervor and the pursuit of personal holiness did not interfere with her home-life and her duties as a mother and the mistress of her home. She seems to have seldom made her appearance at court, although her husband's position compelled his constant presence there, but she was far from leading the life of a recluse, and seems to have taken her place in society graciously and ungrudgingly.

Louise had been about seven years married when her husband, whose health had been declining for some time, though he was still a young man, fell suddenly ill and died, strengthened by the faith of his wife and consoled by her tenderness and piety. Louise's life now entered on an



altered course; she determined to renounce the few external signs and habits which had hitherto bound her to the world. Her duty to her child took first place in her heart and conscience, but this left a large margin of time and energy to be disposed of and Louise filled it up with prayer and the service of the poor.

Louise had been nearly four years under the spiritual direction of St. Vincent de Paul—that great Apostle of Charity—before he began to associate her with his own works of charity, many in which she found she could help without leaving her home; her house thus gradually became a center of charity; alms were there received and distributed, poor girls from the provinces were sent there for help and protection, children were there instructed in the catechism and prepared for their First Communion, but this usefulness was not enough for Louise who craved to consecrate her life to this work. St. Vincent evidently thought the fruit ripe and the time come for gathering it.

Some twelve years before this, St. Vincent, while preaching a mission in the parish of Chatillon, near Paris, had there established a sort of confraternity of charity, and before many months there was a “charity,” as the little congregations were called, in nearly every parish around Paris.

It became essential that some person, on whose zeal, gentleness and wisdom St. Vincent could rely, should be empowered to visit these numerous and widely scattered associations, control their workings, take cognizance of the lives and characters of the members and report to him the conditions and the results of the work.

St. Vincent felt that Mlle. Le Gras was the person who united the qualities of heart and head re-



quisite for this responsible and arduous office; she accepted, with joy, his proposal that she go on such a journey of inspection, and went forth earnestly and humbly. Soon her labor was shared by zealous companions who strove with her under the direction of St. Vincent.

In the year 1631, the plague broke out in France with sudden violence and Louise returning to Paris from Beauvais found the city panic-stricken. Realizing the need of abundant help in the service of the victims of the dread disease, she at once began the foundation of new "charities" whose members heroically labored among the afflicted.

Some time after this period it was found expedient to form the "Charities," now so prosperously established, into a more complete working organization. It had been found necessary, at an earlier stage, to enlist the services of women of the humbler classes in the attendance on the sick—the physical strength of women born and nurtured like Mlle. Le Gras and her companion *Dames de Charité*, being unequal to the manual work that had to be done.

Louise had had little difficulty in recruiting, for this work, peasant girls who were piously inclined and anxious to assist therein, but piety and physical strength are not the only requisites for a good sick-nurse, and the rough and ready ways of the country girls, together with their entire ignorance, often made their assistance a dubious gain in the hospitals and sick-rooms. Louise consequently proposed to take a certain number of these young women into her own home and train them to be efficient nurses and at the same time complete their religious education, which was generally rudimentary. St. Vincent at once approved of

Louise's plan which also included her wish to bind herself by vow to this work, and to immediately open her home as a kind of novitiate for the *Filles de la Charité* as these helpers of the *Dames de Charité* were called.

The four peasant women whom Mlle. Le Gras then took into her home in the year 1633, were in reality the first novices of that Community of Sisters of Charity destined to spread over the entire world.

The novitiate, as in truth it was, flourished with a rapidity that surprised even St. Vincent. At the end of a year the number of women, maids and widows, who applied for admittance were more than could be accommodated in the house.

The Divine Will being now sufficiently manifested by the success of the undertaking, St. Vincent realized the necessity of a rule for the Community. In compliance with a request from St. Vincent, Louise drew up a rule and sent it to him. Pleased with it, St. Vincent then presented it to the new Community.

The erection of the *Filles de la Charité* into an organized body, working under direction, and following a prescribed rule, was a great event and at once enlarged their sphere of usefulness. The Hôtel Dieu in Paris—holding over a thousand patients, was a field for the service of the *Filles de la Charité*, trained as they were to the care of the sick.

The Association continued to grow; a larger central house was found necessary and was established in 1636. Quietly as the Community had hitherto gone to work, as both they and St. Vincent drew around them the veil of humility and obscurity, the praise and gaze of the world fol-

lowed them and proclaimed their works before them. Their services were wanted everywhere, in homes and hospitals and prisons. Anne of Austria visited Louise and her Community and showed them great honor. Court ladies, encouraged by the Queen's example, became munificent patronesses of the *Charities*.

The Association was so far developing without the salutary and seemingly essential restraint of vows; the members worked on from day to day, free to abandon their manner of life without the sin of apostasy or any breach of distinct pledge. On March 25, 1642, Mlle. Le Gras and four other members of the Community, without ceremonial of any kind, made simple vows for one year.

As the years passed, the Community grew, houses were established throughout Europe, and the care of the foundlings, the aged, the sick, and the imprisoned became the special work of the Sisters; schools also were established and conducted by them. In January of 1655, the Congregation and its Rule received the sanction of the Holy See.

In 1660, there were more than forty houses of the Sisters of Charity in France, since that time the Community has gained a membership of nearly thirty thousand earnest souls laboring zealously in the various institutions which they have founded in England, Scotland, Ireland, Switzerland, Austria, Spain, Portugal, Hungary, North and South America, in Constantinople, Smyrna, Alexandria, Damascus, Persia, Abyssinia and China.

Surrounded by many of the companions who had joined her in her life-work—visited by her beloved and worthy son Michel, who, with his wife

and child, came for a last blessing from his saintly mother, Mlle. Le Gras, the Foundress of one of the greatest of the Religious Orders of Women in the Catholic Church, died on March 15, 1660.

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## SISTERS OF CHARITY— EMMITSBURG \*

1809

IN New York City, on August 28, 1774, in one of the solid and stately old-time mansions lining a shaded street, which overlooked the harbor, was born Elizabeth Bayley, a child destined to become one of the most remarkable and saintly characters in the history of the Catholic Church in the United States.

Her parents—Richard Bayley, who, by his genius and industry, had risen to a high rank in the medical profession in New York City, and Catherine Charlton, daughter of a distinguished Episcopalian clergyman—were not members of the Catholic Church.

Mrs. Bayley dying when Elizabeth was but three years of age, the child's education devolved entirely upon her father. A man of exceptional character, Dr. Bayley neglected nothing that could enhance his daughter's attainments, though Miss Bayley was compelled to depend principally upon domestic tuition for the acquisition of knowledge,

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\*Especially prepared from material furnished by the Sisters of Charity, St. Joseph's Convent, Emmitsburg, Maryland.



MOTHER-HOUSE AND NOVITIATE OF SISTERS OF CHARITY OF EMMITSBURG

St. Joseph's Convent, Emmitsburg, Maryland





owing to the fact that institutions of learning then established in our now great Republic afforded but a very limited course of instruction. Elizabeth, in early youth, gave promise of the development of rare qualities, both intellectual and moral.

At the age of twenty she was married in Trinity Church, New York City, to Mr. William Magee Seton, a prominent and prosperous merchant, a descendant of noted Scotch lineage.

In the Spring of 1803, the rapid decline of Mr. Seton's health rendered a sea voyage expedient. Mrs. Seton determined to accompany her husband on this journey. Anna, the eldest daughter, then in her ninth year, was to be her mother's companion, whilst the four younger children were left with Mr. Seton's relatives in New York. The genial clime of Italy, it was thought, would restore lost vigor to the dear invalid. In former years Mr. Seton had had business relations with the Messrs. Filicchi, of Leghorn, and he looked forward with encouraging anticipation to a renewal of the old friendship, but the tedious voyage proved too much for his fast-failing strength and he died in Pisa, December 27, 1803, leaving his widow and child among strangers in a strange land. However, the Filicchi family of Leghorn received them with every mark of sincere sympathy and generosity.

Bearing her affliction in a truly Christian spirit, Mrs. Seton visited many churches and places of interest before returning to America. Deeply impressed with the excellence and beauty of the religious ceremonial of the Catholic Church in Europe, after her return to New York, having finally triumphed in the severe ordeal through which she had passed in search for the true re-

ligion, with mature deliberation Mrs. Seton, in 1805, embraced the Catholic faith. By this step she was discarded by the wealthy and influential relatives of her husband.

Two great questions now occupied Mrs. Seton's attention. First, the question of selecting a more perfect state of life, and the second, of equal importance to her, was the training of her children, especially in reference to their own religious welfare. She felt called by Almighty God to devote her life to the needed cause of education and charity.

While considering this matter most prayerfully, she had the happiness of seeing her children embrace the true faith. As for herself, some friends proposed that she enter a convent in Canada, and that her children attend school in the same locality so that she could have a certain supervision over them. Meanwhile her two sons were attending school at Georgetown. At this time Mrs. Seton was in correspondence with Bishop Carroll, of Baltimore, and others, among them Father Dubourg, the President of St. Mary's Seminary, Baltimore.

Father Dubourg took the greatest interest in her direction, and knowing how she was ostracized in New York by many of her former friends, advised her to come to Baltimore, offering her a house wherein she might open a private school to instruct young women in the secular branches, but more particularly in the knowledge and practice of their religion. Father Dubourg knowing also her anxiety to be near her children promised to admit her two sons into St. Mary's College. This offer appealed to Mrs. Seton and she decided to go at once to Baltimore, with her three daughters. She arrived there June 15, 1808.

In Baltimore she found a hearty welcome. Her school prospered and she was happy in having the co-operation of the saintly and learned Father Dubourg. While conducting her private school, she looked forward to the time when God would manifest this to her to make a special consecration of her life to Him. In her little school she regulated her own actions as if she had already entered upon the life of a religious.

Other pious women wishing to join Mrs. Seton in her noble undertaking, offered their services and rendered the founding of a religious Community practicable and advisable, and for this work no one was more eminently qualified than Mrs. Seton.

Mr. Samuel Cooper, like Mrs. Seton, a convert from Anglicanism, was then studying for the priesthood at St. Mary's Seminary, Baltimore. He offered a gift of ten thousand dollars for the good work contemplated by Mrs. Seton and her earnest companions. Mr. Cooper asked that Emmitsburg be considered as a location for the institution to be established. Accordingly a farm was purchased near Emmitsburg.

A log house, which is still preserved, became the humble abode of Mother Seton—as we shall henceforth call her—and the co-workers in her school work accompanying her. On the feast of St. Ignatius, July 31, 1809, Mother Seton and her companions took permanent possession of the log house and began the foundation of St. Joseph's. Father Dubois, of Mount St. Mary's, was the superior, and director, and chaplain of the new Community. He was succeeded by Father Bruté, styled "Angel of the Mount," who served in this capacity until 1836.

The noble efforts of Mother Seton have been crowned with success even on earth; time has exalted her work, and today we behold the groups of buildings that mark the outpourings of one of the greatest philanthropic feats of the century, which for more than one hundred years has tended to the relief, elevation and refinement of mankind, irrespective of creed or social standing; alike the Protestant the Catholic, the rich or the poor.

Mother Seton, in founding the Community, laid solidly the foundation of a remarkable lay community, selecting for their guidance the rule of St. Vincent de Paul, observed by the Daughters of Charity in France, and adopted the costume of the French Community, being described thenceforward as the "Cornette Sisters."

The Community known as the Daughters of Charity, instituted by St. Vincent de Paul, is an absolutely lay Institute, having for a cloister, hospitals, prisons, asylums, and the hovels of the forsaken poor. Hence there is no novitiate, properly, so-called; their vows are not public; they are not accepted in the name of the Church.

If, after several years spent in the community, they make annual vows, these vows are of a character purely private without other witness than God and one's own conscience. The Superior-General of the Congregation of the Priests of the Mission is the Superior-General of the Daughters of Charity.

In 1810, Mother Seton and her Community removed to a new house, a log building of two stories, and still known as the "White House." In time, increasing numbers demanded space, and other buildings were added. In 1814 Sisters were





A SISTER OF CHARITY  
Emmitsburg



asked to take charge of an orphan asylum in Philadelphia, and in 1817 a similar request came from New York City. In 1816 the Institution at Emmitsburg was incorporated in the State of Maryland.

In the Summer of 1820, Mother Seton contracted a pulmonary disease from which she never recovered. On January 4, 1821, in her forty-seventh year, this saintly foundress of the Sisters of Charity in America, passed to her eternal rest.

The title of "Mother" conferred upon Mother Seton by Bishop Carroll, is still borne by her successors.

In 1846 the separation of the Sisters in New York into a distinct community took place.

In 1849, the Sisters of Charity at Emmitsburg, were formally affiliated to the Daughters of Charity—*Filles de la Charité*—in France, and since then have been under the rule of the Motherhouse in Paris.

In 1902, the power of conferring collegiate degrees was given to St. Joseph's, the third oldest educational institution for women in the United States, the Alma Mater of many of the most prominent women in the literary, educational and social spheres in the country.

Besides the numerous educational institutions, hospitals, asylums, and industrial schools conducted throughout the United States by the Sisters of Charity of Emmitsburg, it is also to their care that Louisiana has intrusted the God-sent mission of the Leper Home—provided for those victims of whom even the Sacred Scripture speaks in thrilling terms.

In times of war, the charity and heroic zeal of these *Filles de la Charité* has penetrated to the battlefield and there ministered to the wounded

and the dying. Thousands of homeless girls owe their religious training, their success in life, to these Sisters who have rescued them from sad fates and enabled them to earn an independent livelihood. Orphans and helpless babes find care, shelter and a home in their asylums, besides the immense good effected by their parochial schools from the Golden Gates to the Atlantic, from the extreme North to the South.

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## SISTERS OF LORETTO\*

AT THE

FOOT OF THE CROSS

1812

LIKE many others whose life-work has changed the course of affairs, comparatively little is known of the history of the founders of the Sisters of Loretto, the first purely American Religious Order of Women in the United States.

We know that Mary Rhodes was born in Maryland and received a convent education with the nuns at Georgetown, D. C. While on a visit to her brother and his family, who had earlier migrated to Kentucky with the Maryland colonists, the condition confronting her brother in regard to the education of his children called forth a responsive apprehension within her. What she could do to remedy this she did, by becoming a member of her brother's household, where she gave the children daily instructions.

Realizing that in the surrounding homes there

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\*Especially prepared from "Loretto, Annals of the Century," by Anna C. Minogue, furnished, with other material, by the Sisters of Loretto, Loretto Mother-House, Nerinx, P. O. Loretto, Kentucky.

were many children like her own brother's children—heirs of education and religion, and denied every opportunity of coming into their inheritance of the former, while the latter they stood every chance of losing.

Her generous heart yearning over these children, she conceived the idea of extending her labors and giving all the children of the neighborhood the advantages her own relatives were receiving. While Bennet Rhodes may naturally have shrunk from seeing his young sister assuming the hardships of a teacher's profession, he was in full accord with her desire to make her life beneficial to the youth of the new country, henceforth their home.

When the project was laid before Father Nerinckx, the heroic Belgium exile, the loved missionary of the Kentuckians, glad was he to find the dearest concern of his heart, the religious education of the young, shared by this intelligent and generous soul.

With his consent Mary Rhodes opened her school in a cabin where the little children could come to her. Father Nerinckx soon perceived that the young teacher's tasks were growing beyond her and he offered her an assistant in Miss Christina Stuart who, like Miss Rhodes, was desirous of employing herself in this great work.

Gladly did Mary Rhodes accept the proffered assistance, and when Miss Stuart took up her residence at Mr. Rhodes' hospitable home the regard of the teachers for each other grew into the deep affection of friends. They could reveal to each other what before had been wisely hidden from the uncomprehending, that the prospects to which the other girls of their acquaintance turned gladly



were repellent to them, the higher thought that had led one on, was now known to be the lodestar of the other; thus drawn together by the ardent desire of the soul, they unconsciously advanced toward the hour decreed for them since the beginning. The social demands which the neighborhood made upon them distracted them in their spiritual progress and interfered with their work in the school, possessed of the passion for spiritual perfection and realizing the need of quiet and seclusion Mary Rhodes and her sister co-laborer determined to live away from family and friends.

Adjoining the school was another cabin and here the two young women concluded to take up their abode, contrary to the wishes of their friends, who held it madness, but who felt that the best cure for folly was to allow it to run its course, and that within a short time they would see the young women returning to the society they had foresworn.

But the spirit of enterprise that so strongly filled the land found unimpeded way in the bosom of these earnest souls, they were bent upon planting Christian education on the frontier and accepting the condition of sacrifice as the necessary ground for a great work they, in saying good-bye to the life they had known, knew their departure was not for a time, but forever.

Removing to their cabin-home, they made it as nearly habitable as possible and with sublime trust entered upon their new world of endeavor. Scarcely was it begun when a third young lady came to offer herself as an eager assistant in their noble work, and Nancy Havern was accorded the welcome her courageous act merited.



A SISTER OF LORETTO  
Loretto Convent, Loretto, Kentucky



No record shows which of the three intrepid ones suggested that step, the taking of which thousands of consecrated virgins shall bless, as they follow in that glorious path, but the suggestion made by one found an echo in the hearts of the other two, and they turned to Father Nerinckx and zealously and nobly offered themselves, through him, to God and His Church.

The joy that filled the good priest's heart was tempered by the spirit of prudence. Long-trying in the school of experience, he warned the young women that the life they were electing to follow demanded sacrifices of which they had no conception. They dutifully acquiesced in his statements, but remaining in the mind to continue as they had begun, they besought him to give them some rule by which to govern themselves.

Father Nerinckx yielded to their importunity and wrote out a few directions for their use, then set out to inform Bishop Flaget of the pious project of three of his parishioners and of his own action in their regard. No restraining motive was experienced by the bishop, who knew Christ would not fail His Church, and in the wilds of Kentucky He could produce her necessary Religious Orders as well as in the populous countries of the Old World. Bishop Flaget gave the undertaking his warmest approval and placed it under the care of Father Nerinckx, who lost no time in acquainting the young women with the decree of the bishop.

The three aspirants immediately asked Father Nerinckx to appoint a Superior, he bade them choose their own until they should number five or six members, when they could hold a regular election. They then selected Mary Rhodes,

and thus practically established the first religious institute of the West.

On April 25, 1812, in the little log church of St. Charles, Harden's Creek, Kentucky, in the presence of a large gathering of people from the surrounding country, assembled for the occasion, Father Nerinckx officiated at the ceremony of religious profession for Mary Rhodes, Christina Stuart and Nancy Havern, and the corner stone of Loretto's foundation was laid.

On this same day, Ann Rhodes and Sally Havern were formally admitted as postulants, and on June 29 of the same year they received the veil from Father Nerinckx with an appropriate ceremony in St. Charles' Church, at which time Miss Nellie Morgan became a postulant. On August 12 she received the habit and the name of Sister Clare, in honor of the saint whose feast it is, while the others retained their baptismal names.

With the reception of the postulants on June 29 the Community became established. Father Nerinckx then called upon the members for a regular election of a superior. At this first regular election in the Society of Loretto the choice for superior fell upon Nancy Rhodes. "You have chosen the youngest among you," was the comment of Father Nerinckx. "If she is the youngest she is also the most virtuous," they rejoined, and their answer and the spiritual and material advance made by the pioneer sisterhood during the brief span of time Mother Ann Rhodes governed them, proved the wisdom of their choice.

The Society of Loretto was then formally established as a self-governing body, invested with the rights and powers of such an organization, the Community at once entered upon its career in the



year of its foundation, 1812. At this time Father Nerinckx presented them with the Rule drawn especially for them. This Rule he afterward amplified and as it came from his hand it was, on its presentation in 1816, commended by the Holy See.

In 1903, as a result of a conference with the Most Reverend Archbishop Martinelli, the Sisters were directed to submit their Constitution and Rule to the Holy See for late examination and approval. Accordingly, as soon as necessary preliminaries could be arranged, the present Mother General, Mother Mary Praxedes Carty, with Mother Mary Wilfrid La Motte, visited Rome. The examination to which the Rule and Constitution were subjected resulted practically in the elimination of the modifications that had been introduced without warrant during the past, and restored them as near to the original Rule drawn up by the founder and approved by the Holy See in 1816, as the changes in condition of life wrought by the vicissitudes of time will permit.

The Decree of final confirmation of the Rules of the Society of Loretto was issued by the Holy See on December 30, 1907.

The object of the Society is two-fold, first—the sanctification of its members; and second—their neighbor's welfare by means of Christian and secular education of youth.

The special devotion of the Society of the Sisters of Loretto at the Foot of the Cross, as is their characteristic full name, is to the Passion of Our Lord Jesus Christ and to the Dolors of His beloved Mother.

With the growth of the Community during these hundred years, the general administration of the Society has been vested in the Mother Gen-

eral and her Council residing at the Mother-house, the title of mother is given to each of these councilors. Each of the many branch houses, throughout the United States, is presided over by a local superior and two assistants. The only Novitiate of the Society is at the Mother-house in Loretto, Kentucky.

After the death of their first superior, the Sisters elected as her successor Sister Mary Rhodes, the actual foundress of the Society. For ten consecutive years Mother Mary presided over the Society beholding its wonderful growth from the tiny seed she had planted in the wilderness.

The necessity of Christian education turned a lowly cabin into a schoolroom. From that school Divine Providence brought forth Loretto, and plainly pointed out teaching—instructing the ignorant—as the special work of the Sisters of Loretto. In harmony with all His ways God allotted to the first native American Institute the highest mission, teaching. When occasions demanded the Community willingly took up, for as long as necessary, special works of mercy—the care of the orphan, nursing the sick, the afflicted.

Careful preparation is a prerequisite for any profession, it is doubly important for the Christian teacher for whom teaching is a life-work, looking forward to no other rank or higher station in this world, the service which claims Heaven for reward.

To prepare her Sisters for this noble work, Loretto forms them to habits of solid study and close application and constancy of purpose. The foundation for this course is solidly laid in the thorough religious training given in the novitiate, to which the candidate for the religious life is admitted after a postulanship covering a period of



MOTHER-HOUSE AND NOVITIATE OF THE SISTERS OF LORETTO

Loretto, Kentucky (Founded 1812)



six months, during which time the postulant wears a plain black dress and white cap. After her term of probation, she receives the holy habit and her religious name and enters the novitiate for one full year before pronouncing the simple vows of Poverty, Chastity and Obedience. These vows then are renewed annually for four years; at the expiration of the fifth year perpetual vows are made.

At the close of the novitiate term, the young religious are required to pass an examination and those having the necessary qualifications are placed in the training school of the Society. Whatever educational advantages the aspirant may have had before entering the Society, she is required not only to apply herself to the special line of studies chosen for her, but to follow a course of pedagogical training in the Normal School which is connected with Loretto Academy in St. Louis.

Like other teaching congregations, Loretto has been unable to meet all the demands made upon her for teachers, the many hundreds of Sisters now forming the Community are needed for the continuance of the special work of the Society of the Sisters of Loretto, whose most important institutions—other than Loretto Academy connected with the Mother-house in Loretto, Kentucky—are St. Mary's Academy, Denver, Colorado; Loretto Academy, St. Louis, and Loretto Academy in Kansas City, Missouri. In these, as in her other many institutions throughout the States, nothing is neglected to facilitate the realization of the Christian ideal of education.



THE SISTERS OF CHARITY OF  
NAZARETH \*

1812

IN the infancy of the Diocese of Bardstown, since transferred to Louisville, the Right Rev. Benedict Joseph Flaget felt the need of a religious Community of women whose influence was indispensable to train young hearts and to teach them the principles of our holy Religion. The saintly man "who had grown up in the shadow of the sanctuary," had recourse to Jesus in the Sacrament of His love. His prayer was heard. Inspiration was received. Father J. B. M. David was to aid him by founding a local community. Meagre indeed was this beginning; but the seed was sown when two young women, eager to consecrate their lives to God's service, presented themselves and were received at St. Thomas', about four miles south of Bardstown, in the very heart of nature. It was here that the Episcopal residence, a log house of four rooms, was situated. The Bishop and Father David reserved two rooms for themselves; the others the Sisters were permitted to use while the seminarians and willing neighbors built for them a separate house near by. The site of this rude dwelling, "the cradle of the Sisters of Charity of Nazareth" in 1812, is now marked by a few stones only.

The lowly work and simple lives of the early members were reminders of the Holy Family's mode of living in their obscure home at Naza-

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\* Especially prepared by the Sisters of Charity, Nazareth, Kentucky.



MOTHER HOUSE AND ACADEMY OF THE SISTERS OF CHARITY OF NAZARETH,  
Nazareth, Kentucky (Founded 1812)



reth. Spinning, weaving, and the domestic management of the seminary were the Sisters' main occupation at first.

A few months later there were six postulants. They were sturdy women of strong faith and principle, ready to perform any duty pointed out to them. Under the careful training of such a disciplinarian and so zealous a Priest as Father David, they made rapid strides in the religious life. They held an election and Mother Catherine Spalding was chosen the first Mother Superior of Nazareth. This gifted woman, imbued with wisdom, foresight, and a discretion far beyond her years, took her place at the helm; by careful steering she brought the community safely through the numerous dangers that beset it. "Trials are ever the portion of the just," and Nazareth had its full share in the early days of its existence. Yet these were days of joy and happiness to the members, who, in the spirit of Christ, had gladly embraced a life of poverty, suffering and hardships to minister to others, and to be the more worthy of following in the footsteps of our Divine Saviour, Who has said, "Amen, I say to you, as long as you did it to one of these My least brethren, you did it to me."

Bishop Flaget thought the Rule of St. Vincent de Paul suitable for the Sisters, therefore it was given to them and they were trained in its practice by Father David.

Under the guidance of Sister Ellen O'Connell, an efficient teacher of recognized merit, who had come from Baltimore, a school for little girls was begun in 1814. In a few years Nazareth's fame as a school spread rapidly. In 1822, the Community, numbering then twenty-five, moved to its

present location about two miles and a half north of Bardstown. Their place of abode had been the home of a Presbyterian preacher. It was small and inconvenient for so large a family. But what mattered it?—They were content to use it until they could better their condition. Nor was it long before an opportunity presented itself. With a modest dowry brought by Sister Scholastica O'Connor, the farm on which they were establishing themselves had been bought. Boarding pupils came from the southern states. Their tuition was paid in advance and the Sisters were enabled to erect a substantial convent and academy in 1824. Mother Columba Carroll continued the work which Sister Ellen O'Connell, her beloved teacher, had begun. The Lord saw fit to call to himself, in four short years, the edifying and saintly Sister Scholastica. In her brief career this excellent religious, who was a gifted musician, accomplished much. She prepared the young Sisters to continue teaching the beautiful art which had been introduced by her in the Academy.

It was when the Community was growing more prosperous and feeling the need of larger buildings and better accommodations, that Bishop David gave the Sisters the salutary counsel, "My children, build first a house for your God and He will help you to build one for yourselves." The advice was heeded and new blessings seemed to be the reward of their strong and simple faith.

After Bishop Flaget had built the Cathedral of St. Joseph in Bardstown, he decided to open a school. In 1818, three Sisters were engaged to teach at Bethlehem Academy, Nazareth's eldest daughter.

The following year, in the midst of a Catholic



settlement in Union County, began Saint Vincent's Academy, often and very appropriately called "Little Nazareth" because modeled on the same plan as the mother-house. The founding of this mission was attended with hardships and privations untold. Under like conditions and with similar trials, St. Catherine's Academy, originally in Scott County, but now in Lexington, was started. Both of these academies are doing excellent work.

Mother Catherine's name is inseparably linked with the pioneer institutions in Louisville, where in 1831 she founded the first Catholic school in the city—the well-known Presentation Academy. In 1832-33, the ravages of cholera decimated the population. The school was closed and the Sisters devoted themselves entirely to the care of the sick. Many a dying mother entrusted her children to the care of Mother Catherine who, like the Divine Master, "had compassion" on these little ones and took them to her heart and home. By the timely and generous assistance of Rev. Robert A. Abell, pastor of St. Louis' Church, and with the help of some pious ladies, the orphans were removed from Presentation Academy to a home provided for them on Wenzel and Jefferson streets. This became known as St. Vincent's Orphan Asylum. The Orphanage is now at Osborne Place; while St. Thomas' Orphanage for boys has been removed from Bardstown to Preston Park, Louisville.

The asylum on Wenzel street was the first place in Louisville where the sick were received. Soon the house was overcrowded and the Sisters opened St. Joseph's Infirmary. Owing to the skill and self-sacrificing devotion of the Sisters, this institution is so well patronized that its extensive

buildings are inadequate for the numerous applications made.

The Saints Mary and Elizabeth's Hospital had its origin in the munificent gift of Mr. William Shakespeare Caldwell, for the erection of a memorial to his deceased wife, Mary Elizabeth Breckinridge Caldwell, a graduate of Nazareth Academy. A superb modern fireproof structure was in 1911 added to the main building. This splendid hospital, now one of the largest in the country, and equipped throughout to meet every latest requirement, is open to all persons, irrespective of creed, nationality or means.

After the Civil War a new era of prosperity dawned on Nazareth. This is shown by the large number of missions founded in various parts of the country. Higher education received an impetus; more comprehensive academic courses were added. At present the principal academies in Kentucky are: St. Vincent's, Union County; St. Catherine's, Lexington; Presentation, Louisville; Immaculata, Newport; LaSalette, Covington; St. Mary's, Paducah; and St. Frances', Owensboro. As branch houses, under the charter granted "The Nazareth Literary and Benevolent Institution" by the State Legislature, in 1829, they are empowered to confer diplomas upon the young ladies who complete the prescribed course of study. The subjects taught are carefully selected for the culture of mind and heart.

The marked success of the Community is due in great measure to the executive ability of the Superiors who have governed wisely and well. Mother Catherine and Mother Frances Gardiner, with prudence and marvelous foresight, laid firm and strong the foundation,—Mother Columbia



MOTHER CATHERINE SPALDING

First Mother Superior of the Sisters of Charity of Nazareth,  
Nazareth, Kentucky.



Carroll, the peerless leader and educator, brought Nazareth to rank among the most famous schools of the south. And with whole-hearted devotion have the valiant women since chosen to direct the Society, upheld its reputation and extended its works, ever keeping abreast with the requirements of the times. After Mother Columba came Mother Helena Tormey, followed by Mother M. Cleophas Mills, and Mother Alphonsa Kerr—the latter still lives to serve the Community, though relieved of the burden of office. The next incumbent, Mother Eutropia McMahon, sought and obtained for the Society the formal approbation of the Holy See, in 1910, and was elected first Mother General under the newly approved Constitutions, but in less than a year, God called her to Himself. On the 19th of July following, Mother Rose Meagher was chosen to fill the vacant place. The new Superior General has filled many responsible positions in the Society and is well fitted by her wide experience to lead Nazareth's daughters onward in their ever-widening sphere of useful endeavor.

As the years roll on, fresh needs arise and new fields of labor are engaged in. Not a work of charity but has been gladly undertaken, when possible, by the Sisters of Nazareth, whose sympathy is with the poor and the suffering, in whom, like St. Vincent de Paul, they see God. The care of the sick and the orphan and the Christian education of youth are the chief works of the Society; in times of distress and calamity, however, the Sisters, with a devotion born of the love of Christ Whose Charity urges them, have braved the dangers of the battlefield and the eruptive hospitals, or, as "Martyrs of Charity," they have willingly sacrificed their lives to care for the vic-



tims of the cholera and yellow fever in epidemics of these dread diseases.

God has blessed the humble work begun for His honor and the Centennial year crowns with glory undimmed "New Nazareth and Old," the home of spiritual, moral and intellectual culture. Its steady growth and prosperity point to the opening of new houses, swelling the number of Branch Houses to nearly sixty, distributed in the Archdioceses of Baltimore and Boston, and in the Dioceses of Columbus, Covington, Little Rock, Louisville, Nashville, Natchez and Richmond. These include academies, parochial schools, hospitals, infirmaries and homes. The Sisters teach upwards of 17,000 children and yearly care for about 4,200 sick; the homes shelter over a hundred. Since the little seed has grown to such a mighty tree in one century, let us hope that God will give it a proportionate increase in the years to come.

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## VISITATION NUNS \*

1816

THE Visitation Nuns were founded in 1610 at Annecy, in the Duchy of Savoy, by St. Francis de Sales—Bishop of Geneva—and by St. Jane de Chantal.

Their aim was to secure the benefit of the religious life for persons who had neither the physical strength nor the attraction for the corporal austerities at that time general in religious Orders. St. Francis wished especially to apply in souls of

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\*Shea's "History of the Catholic Church in the United States," Catholic Encyclopædia.

good will and in a permanent institution the spiritual method dear to him; to reach God chiefly through interior mortification and to endeavor to do in every action only the Divine Will with the greatest possible love.

At first the saintly founder had not a religious Order in mind; he wished to form a congregation without external vows, where the cloister should be observed only during the year of novitiate; after which the Sisters should be free to go out by turns to visit the sick poor. However, what he desired above all, was the contemplative life for the members; the addition of the visitation of the sick was merely by way of devotion.

The institute was begun on Trinity Sunday, June 6, 1610. The Baronne de Chantal, a pious widow, native of Burgundy, was destined to become the co-foundress of the institute and was the first Superior.

When, in 1615, the establishment was an accomplished fact, St. Francis yielded to the persuasions of the Archbishop of Lyons and erected the congregation into a Religious Order under the Rule of St. Augustine, with the cloister imposed by the Council of Trent. The founder then opened the door of the monastery to all of good will. No severity, however great, could prevent the weak and infirm from coming "there to seek the perfection of Divine Love." St. Francis expressly ordered the reception at the Visitation, not only of virgins but also widows, on condition that they were legitimately freed from the care of their children; the aged, provided they were of right mind; the crippled, provided they were sound in mind and heart; even the sick, except those who had contagious diseases.

Austerities of the cloister were suppressed, but the wise legislator was careful to give to interior mortification what he withdrew from exterior mortification.

There are three grades among the Sisters: the Choir Sisters who sing the Office; the Associate Sisters, dispensed from the Office because of their health, but in other respects the same as the Choir Sisters; and finally the Lay Sisters, who wear a white veil instead of the black, as worn by the other Sisters. The Lay Sisters are engaged in domestic tasks; they have no voice in the Chapter, but they make the same vows and are as much religious as the others. The communities are cloistered; the "out-door Sisters," who make publicly only the vow of obedience, are charged with the external service of the house.

Each Convent is governed by a Superior whom all the Sisters elect by secret ballot. She is chosen for three years, at the end of which time she is eligible for election for another term of three years. When this time is ended she is ineligible for the subsequent term. A Council of four other Sisters assists her in the government of the house. An assistant replaces her when it is necessary.

All the houses of the Order are independent of one another. Circulars sent from time to time keep all acquainted with the events of each Convent. There is no Superior General, no visitor-general nor general chapter. In doubts regarding observance of Rules, recourse is had to the house of Annecy, the *sainte-source*, which actually exercises no authority, but whose right to advise is recognized as that of an elder sister. The first Superior of each Convent is the bishop of the diocese and it is under his direct and immediate care.



MOUNT DE CHANTAL VISITATION CONVENT  
Wheeling, West Virginia





The Order of the Visitation of Mary was canonically erected in 1618 by Paul V., who granted it all the privileges enjoyed by other Orders. A Bull of Urban VIII. solemnly approved it in 1626.

In the Seventeenth century the Order was confined to France and especially to Savoy; in the Eighteenth century it extended to Italy, Germany, Spain, Switzerland, Poland and the Low Countries. There were 167 Visitation Convents in France when the bloody Revolution at the end of the century closed all the houses it reached. The foreign houses, however, retained the traditions of the founders. The storm passed, and as early as 1800 the Convents of the Order began gradually to be restored in all parts of France. That of Annecy was not restored until 1824.

In the year 1797, there arrived in the United States, from Ireland, Miss Alice Lalor, born in Queen's County about the year 1766. Alice was brought up at Kilkenny, whither her family removed during her early childhood. Having long desired to enter the religious life, Miss Lalor, in coming to this country, did so with the intention of soon returning to Ireland for that purpose. However, during her residence in Philadelphia she confided her desires to the Rev. Leonard Neale, who had become her spiritual director.

The establishment in Philadelphia of a religious Community of women had long been the wish of Father Neale. He therefore showed Miss Lalor that America needed her services far more than Ireland.

Imbued with his zeal and obedient to his counsels, Alice Lalor and two other ladies who were also animated by a desire for the religious life opened an Academy for the instruction of young

girls. Before their institution had been solidly established, Miss Lalor's two companions became victims of the yellow fever. The project of a community in Philadelphia was thus defeated.

In 1799, at the request of Bishop Carroll, Father Neale left Philadelphia and assumed the presidency of Georgetown College in Washington, D. C. In the year 1800 Father Neale was consecrated Bishop but remained president of Georgetown until 1806.

About this same time Miss Lalor, with a companion, also went to Washington and here they became teachers in the Academy of the Poor Clares. As the Poor Clares were evidently not to remain in this country, Bishop Neale advised Miss Lalor to open a school independently. A third lady from Philadelphia soon joined Miss Lalor; with a portion of the dowry brought by the newcomer a house which stood on the grounds of the present convent was purchased for a new school.

These pious ladies had as yet no rule, except the temporary one given by their director. He was greatly in favor of the Rule of the Visitation founded under the guidance of St. Francis de Sales. Bishop Neale endeavored to obtain a few Visitation Nuns from Europe to found a community in America and to form his penitents to the spirit and practice of the rule of the holy Bishop of Geneva, but he failed in every attempt to secure this help.

In the library of the Poor Clares was found a copy of the Visitation Rule of St. Francis de Sales. The perusal of the Rules and Constitutions confirmed Miss Lalor and her associates, as well as their director, in the wish to adopt it.

In the Spring of 1808, Bishop Carroll advised

Bishop Neale to allow his zealous penitents to make the simple vows as prescribed in the Rule of the Visitation Nuns, but it was not until 1813 that Bishop Neale permitted them to make their simple vows of religion, these to be renewed annually. When he succeeded to the See of the Archdiocese of Baltimore, in 1815, Archbishop Neale applied to the Holy Father for power to erect the Community into a religious house of the Order of the Visitation, with all the rights and privileges enjoyed by other Monasteries of the Rule.

On December 28, 1816, Archbishop Neale received the solemn profession of the religious vows of Miss Lalor, Mrs. McDermott and Miss Harriet Brent; the remaining thirty-three of the new Community took their vows on the feast of St. Francis de Sales, January 29, 1817.

The Poor Clares having returned to Europe, the now established Community of the Visitandines continued their religious life in the property at Georgetown, purchased from the French nuns.

While the Visitandines are contemplatives, the needs in Europe led many of the Convents there to open, within their cloisters, boarding schools for young ladies; thus it is that the now thoroughly organized American Institute of the Visitation Nuns could pursue their work of education in the school which they had opened in Georgetown, in the year 1800, and which today is one of the world-famed Convent Schools in the United States.

Following the official organization of the Visitation Nuns in the United States, Convents of this Order have been established in many of the largest cities of this country, and in America today—

as in Europe for more than three centuries—the Visitation has never stood in need of reform and each century has brought to the Church and the world its contingent of holy souls.

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SISTERS OF CHARITY OF MT.  
ST. VINCENT, N. Y.\*

1817

LESS than a decade of years had been spent by the Community of Sisters of Charity at Emmitsburg, Maryland, when Mother Seton had the inexpressible joy and consolation of sending to New York, at the earnest entreaty of Bishop Connelly, a little band of Sisters to care for the orphans of that diocese.

Prayerfully and with care was the selection made of Sisters for the establishment of this foundation. A little sapling was then planted, which today is a mighty tree whose branches shelter the young and the old, the rich and the poor, the sick, the suffering, the forsaken.

Mother Seton and her Council finally decided that Sister Rose White, who had shown much prudence and discretion as the head of the Philadelphia Mission, should take charge of that in New York where the much needed orphan asylum was being organized by the Catholic people.

On June 28, 1817, Sister Rose White and three companion Sisters arrived in New York City and took up their abode in a residence on Mott Street. They at once assumed charge of the orphans

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\*Especially prepared from material furnished by the Sisters of Charity, Mt. St. Vincent-on-the-Hudson, New York City, N. Y.



MOTHER SETON





ready for their care. Following the death of the saintly foundress, Mother Seton, in 1821, Mother Rose White was called to Emmitsburg to assume the duties of Superior. Sister Elizabeth Boyle, who was to be identified with New York for so many years, was transferred from the Philadelphia Mission to New York, arriving there on Christmas Eve, 1822. She continued to direct the orphan asylum, which was then on Prince Street, until the year 1846, when she was sent to Rochester to found a Mission in that city.

In 1846, Father Louis Deluol, Directing Superior of the Sisters of Charity, notified the bishops in whose dioceses the Sisters were conducting asylums for boys, that they would no longer be allowed to take charge of these asylums. Bishop Hughes of New York objected to this. After much correspondence with Father Deluol it was arranged to form a new Mother-house for the Sisters of Charity in New York. Dispensation from their vow of obedience to their former Superior was given to the Sisters in New York who were disposed to remain there. Hard as it was to break the ties which held them to their Mother Community, the great maxim of St. Vincent "Never to abandon one good work under the pretense of undertaking new ones" and the silent moving appeal of the children plead eloquently for the sacrifice.

Time was given the Sisters in which to consider the matter, but they were wisely forbidden to seek counsel of one another. There was little hesitation on their part, for of the forty-five Sisters in New York, thirty-five remained.

Sister Elizabeth, than whom no one had been more closely united to Mother Seton, or, as As-

sistant Superior, more identified with Emmitsburg, never had the slightest doubt but that it was the Will of God that she should remain to labor in the place whither God had called her.

The first election of the New York Community was held December 8, 1846. Sister Elizabeth was chosen Mother and Sister Mary Angela,—a sister of Bishop Hughes,—was chosen Assistant-Mother. The Novitiate of the New York Community was then regularly opened, at 35 East Broadway, where the Sisters conducted a Girls' School. In 1847, a site for a Mother-house and Academy was bought, some miles from the city, in what was known as McGowan's Pass.

Mother Elizabeth governed her daughters in the true spirit of Mother Seton, with firmness, tenderness, and with humility, and exemplified in her own life the virtues of a true Sister of Charity.

The New York Community house was enlarged to meet the needs of the growing Community. In 1847, an Academy was opened for boarding pupils and forty were at once received.

In 1849, the Emmitsburg Community was affiliated to the Community of Daughters of Charity in France, and passed under the authority of the Superior-General of that order, assuming the garb of the French Sisterhood, their head-dress being the celebrated white linen cornette, as given by St. Vincent de Paul.

The Sisters of Charity of New York retain, with slight modification, the habit proposed by Mother Seton, which consists of a black dress with a short cape and a neat black cap with a crimped border.

The Novices, however, wear a brown dress, the origin of which dates from the earliest days of the Sisters at Emmitsburg, when in 1811, the widow

of a West Indian planter left Martinique for the double purpose of accompanying her sister to St. Joseph's, whose Community the lady was to enter, and to place her son at Mt. St. Mary's College. The voyage was a terrific one, owing to the violent and constant storms; Madame Guerin, fearful of ship-wreck, made a vow to wear a brown dress, for three months, if they reached their destination in safety. However absurd this vow may seem now, in those days brown was far from possessing the status it since holds among fashionable colors; being regarded as a hue fit only for menials or penitents, for Madame Guerin to assume it was no small act of self-denial and humility. On her safe arrival at Emmitsburg, having placed her son at college, she became herself a boarder there at St. Joseph's, where she wore her brown attire in fulfillment of her vow. Before this was accomplished, Madame Guerin became imbued with the religious life and petitioned for admission into the Community. Not only was she accepted, but it was decided to adopt her brown garb as the habit for the novices. The custom thus begun, still continues in the Mt. St. Vincent Community, where the novices are often spoken of as "the brown sisters."

For more than ten years, the Sisters in New York remained in the home they had established, when the city required the property as part of its new Central Park. The Sisters then were compelled to seek another location. A beautiful estate, situated about ten miles to the northward, in Westchester County, on the shore of the Hudson, was secured for the new Mt. St. Vincent, as the home of the Sisters was called.

A Norman castle, built on the estate by the

late owner, Edwin Forrest, the noted tragedian, still remains in use, a picturesque addition to the "Mount." In 1859, the Sisters moved into the new building erected for the housing of both the Community and Academy. The influence of Mother Seton, whose educational ideas and methods entitle her to a high place among the advocates and promoters of higher education for girls, was apparent in the school, which soon became so noted for its excellence that pupils came to it from the North and South, the East and the West.

The school grew very rapidly, and in 1865 a large wing was added to the main building of Mt. St. Vincent. In 1884, a corresponding wing was added to give room for the overflowing novitiate and the training school where the young daughters of St. Vincent are ever being prepared for what Archbishop Carroll prophesied would be their chief work in this country—the imparting of a Christian education to the young.

From the very first the New York Community increased rapidly and continually put forth new branches. In 1849, St. Vincent's Hospital was opened in New York City, under the direction of Sister Angela Hughes, and from a most humble beginning expanded into the vast establishment it is today. Homes for the Aged and the Friendless followed, numerous parish schools were opened and academies established in New York and other cities; a Foundling Asylum was erected and Seton Hospital—for victims of the great white plague—was opened.

While the Mt. St. Vincent Sisters of Charity have established houses in many neighboring dioceses, it is with the city of New York that they are chiefly identified, coming to it, few and poor,





MOTHER-HOUSE, NOVITIATE AND ACADEMY OF SISTERS OF CLARITY OF MT. ST. VINCENT

Mount Saint Vincent-on-Hudson, Mt. St. Vincent, New York



when it was little more than a provincial town; they have grown with its growth, until now when it has become an imperial city, they have a chain of houses throughout its vast expanse, from its extreme southern end, where, amid the roar and bustle of commerce, their school and dwelling rise under the shadow of St. Peter's Church—the cradle of Catholicism in New York,—to its northernmost limit where the great Mother-house—beautiful Mount St. Vincent—lifts high above the waters of the Hudson, the statue of the benign Saint whose name it bears.

Thus, in the city, where more than a century ago, Elizabeth Seton dwelt, friendless and deserted, and which she quitted with her little children, with scarcely one to bid her God-speed, she is to-day represented by hundreds of beloved black-robed daughters.

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## RELIGIOUS OF THE SACRED HEART \*

1818

IN the little village of Joigny, in Burgundy, Sophie Madeleine Barat was born, December 12, 1779, destined as she was to accomplish one of the greatest works a woman ever did in her lifetime, to behold with her own eyes its wonderful extension, and fifteen years only after her death to receive the title Venerable, her whole life—from the beginning to the end—is evidence of the slow, unremitting and sure work of Providence.

\*Especially prepared from "The Life of the Venerable Madeleine Barat," and from other references furnished by the Religious of the Sacred Heart, Kenwood, Albany, New York.

Sophie Barat, from earliest infancy, manifested exceptional gifts and qualities of heart and mind. Educated under the special tutelage of her brother, Father Louis Barat, it was not long before he discovered that his sister had a very marked vocation for the religious life. At the age of twenty years she realized that she was called to serve God in such a way, but she did not see, in France, any religious institute that fully satisfied her aspirations.

Two different attractions seemed to be struggling in her heart. The active and the contemplative life, great as is the difference between them, appeared equally holy and useful to the future foundress of the Society of the Sacred Heart, but she could not discern as yet which of these lives her Lord was calling her to embrace. She did not know that Providence intended her to combine both in a new Institute, the idea of which God had revealed to one of His anointed servants. About the month of July, in the year 1800, Father Barat spoke of his sister to the saintly Father Varin. A light seemed given to this holy man which later decided the vocation of Sophie Barat.

Father Léonor de Tournély had been elected Superior of a new congregation called the Society of the Sacred Heart. In this society Father Varin was ordained priest at Augsburg. Driven by the progress of the French invasion from Augsburg to Passau, from Passau to Vienna, from Vienna to Hagenbrunn, the little colony of zealous priests, poor and persecuted, increased every day in numbers and in fervor. It was then that God began to open a new work to their faith.

It was not enough for their priestly zeal to labor

at reviving religion amongst men; women also, the mothers of families, Christian wives, virtuous young girls, were to bear a considerable share, greater than ever, in the renovation of society. With this intention Father Léonor de Tournély was inspired to found, in the same manner, and almost on the same plan as his society of men, a society of women, consecrated to the instruction of the children, not only of the poor, but of the wealthy and influential classes, to be devoted to the Heart of Jesus, to revive His love in the souls and the light of His doctrine in the minds of Christians, to borrow, as it were, the sentiments and interior inclinations of the Divine Heart, and to impart them to others by means of education. Such was to be the object and the spirit of the order of women which Father de Tournély had in view, and it was to bear, as well as the society of men he had founded, the name of the Sacred Heart of Jesus.

And such a society does indeed exist, but it was not to be founded in the lifetime of Father de Tournély. He had been inspired with the idea of this great work; but the task of elaborating and establishing it was committed to another. He prepared the way for its success but died without seeing the fulfillment of his desire. His plans were adopted and carried into execution by Father Varin, who had been elected Superior in his place. Wherever he went, this worthy successor of Father de Tournély was on the watch to discover the person who was destined to be the founder of the Society of the Sacred Heart.

When Father Barat confided to his friend and Superior his concern for the vocation of his "little sister," Father Varin was attracted by his



words and asked her age and ability. Father Barat replied that she was between nineteen and twenty, that she had learned Latin and Greek, could fluently translate Virgil and Homer, and had capacity enough to make a good rhetorician; that she thought of soon entering a convent, perhaps as a Carmelite, but that she was then with her family.

The fact of the existence of this sister, and at the same time spiritual daughter and pupil, of a man well qualified to judge of a person's virtue and talents, the classical education she had received, the humble condition, religious vocation, and, moreover, the age of this young girl, which was exactly that at which the mind is most susceptible of being molded and directed; all combined to make a strong impression on Father Varin, and when Mdle. Barat on her return to Paris was introduced to him his previsions were realized. The presentiment he had felt the first time that her brother had spoken of her became stronger and more decided. Father Varin related that he could not help mentally exclaiming: "What a foundation stone she will be!" And she did indeed prove to be the stone on which God had chosen to build the Society of the Sacred Heart.

Father Varin communicated to Sophie's brother his views as to her vocation, and his own plans for the establishment of this society for women. Father Barat then entered into these plans with the deepest thankfulness. When Sophie learned of Father Varin's hopes and plans, though they tallied with some of her own desires, she hesitated, her incapacity alarming her. But there was little room for thought or doubt on the subject.



BLESSED MADELEINE SOPHIE BARAT

Foundress of the Society of the Sacred Heart. Beatified by His Holiness  
Pius X, May 24, 1908



Sophie's whole life had visibly tended to this end and she received from her director such strong assurance as to her vocation, that she entered into his plans with generous self-devotion, and with that absolute reliance on God which was to become more and more the essence, as it were, of her spiritual life.

It was in the humble home of Madame Duval that the real foundations were laid, of the Society of the Sacred Heart. Here Sophie and the zealous souls who, under the direction of Father Varin, had joined her, now lived a community life. On November 21, 1800—the feast of the Presentation of the Blessed Virgin—they were allowed to make their vows of consecration to God. This feast therefore is still looked upon and solemnized by the Society of the Sacred Heart, as the date of its foundation.

The Society of the Sacred Heart was now constituted. It remained to be seen where and when Providence intended its first establishment to take place. On October 15, 1801—the feast of Saint Teresa—the first convent was established at Amiens. It is difficult to imagine anything more humble or poor than this first foundation. The building where the Society of the Sacred Heart was first established was situated in the Rue St. Martin-Bleu-Dieu. It was a small private house, the ground floor of which was arranged so as to form the school-rooms, above were the dormitories and the little chapel. This first year of active life was a happy year for the little Society. A free school was opened for the children of the poor and was numerous attended. Nothing could be more in accordance with the spirit of the new institute than such a work of charity, and

this work has been continued and flourishes in all the houses of the Sacred Heart since established.

On December 21, Mother Barat was nominated Superior of the new Community. On September 29, 1804, the Society removed to a new house in Amiens. This was followed by the establishment of a community novitiate in Grenoble.

In Grenoble, some thirty-five years before, Philippine Duchesne had been born—one of those women to whom nature gives strength of character, an indomitable will, and a restless activity, which grace converts into the spirit of self-sacrifice, of ardent apostleship, of unbounded zeal. She belonged to a clever and energetic family, her father had been conspicuous in the early days of the Revolution, the famous statesman, Casimir Perier, was her near relative.

Like Mother Barat, she had received a superior education, and shared all the studies of her brothers and her cousins, but the ardor with which she studied arose from her settled resolution to embrace the religious life, and to consecrate every talent she possessed to the service of God. She had been brought up at the Convent of the Visitation of Sainte Marie-d'en-Haut, the secluded home on a height above Grenoble, where St. Jane Frances de Chantal had established her daughters more than two hundred years before. And there she insisted on returning as a novice as soon as she could dispose of her own liberty. But before the time came for her vows to be made the Revolution drove her from the cloister, though without changing her determined purpose. To God she would belong, for His poor she would work! With a few friends worthy of being her companions,



she penetrated, during that Reign of Terror, into crowded prisons, relieved the poor, visited the sick and instructed the children.

Two distinct attractions divided the heart of this servant of God. When a child, she once heard a Jesuit Father, just arrived from Louisiana, relate the details of his missionary labors, and from that time forward she had felt a burning desire of apostleship. On the other hand, she pined for her dear Convent of Sainte Marie, which had been converted into a prison during the days of Terror, and afterwards remained a dismal solitude until visited by Mother Barat who realized that it would be most difficult to find a more appropriate house for her Society and secured it for that purpose.

Upon the establishment of the Society of the Sacred Heart at Sainte Marie-d'en-Haut, Mdle. Duchesne was, in 1804, received into the community.

In 1806, Mother Barat was elected Superior General of the now flourishing Society. In April of the year 1807, Mother Barat left the Institute of her Society in Poitiers for Paris, where the affairs of the Society required her presence. On her arrival, she was apprised of the decree, signed in the Camp of Osterode by Napoleon I., on the 10th of March, 1807, by which her Institute was formally approved for the whole of the French Empire.

In September of 1808, Mother Barat was again in Grenoble. There she found Mother Duchesne plunged in good works, which, however, did not beguile her ardent soul from its absorbing desire, the foreign missions. Her anxiety to be one of the first band of missionaries sent out by the Sacred Heart to the New World was intense. Mother

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Barat entered with eagerness into this special vocation of her spiritual daughter, but the hour had not yet come for the fulfillment of Mother Duchesne's hopes.

In 1815, Mother Barat invited the Superiors and the Assistants of all the communities of the Society to assemble at a General Council, where the Constitutions of the Congregation would be submitted to their examination. The feast of All Saints was fixed for the opening of the Council.

The summons was faithfully obeyed by the Superiors of the different houses. Mother Barat as Mother General, presided over the meetings, at which Father Varin assisted, and also Father Julian Druilhet, who had helped to compile the Rules, and who always remained one of the most faithful supporters of the Society.

The work presented by the two Fathers was entirely new, no other plan or idea entering it than that for which the Society had been founded, that of consecrating itself to the glory of the Sacred Heart of Jesus.

It is thus a mixed Order which unites the spirit of the contemplative with some of the works of the active Orders. An inclosed one, in so much that the nuns do not go out of their own houses, but the grating is dispensed with, in order that they may labor more freely for the salvation of their neighbor, while preserving the holy recollection which unites them with God.

The Institute establishes two classes of religious, one under the name of Lay sisters, especially employed in manual work, the others bearing the title of Choir Nuns, who apply themselves to the recitation of the Office in common, to the administration of the house, or the work of educa-

tion. The first imitate in Jesus Christ His obscure labors at Nazareth, the others carry on His work of adoration and preaching; but both these classes are, like Martha and Mary, true sisters of the same family. All are bound by the three vows of poverty, chastity and obedience, to which the religious who teach add another, that of consecrating themselves to the education of youth.

Regarding the choice of subjects suitable for admission into the Society of the Sacred Heart, the Constitutions do not require fortune or high birth, as conditions of admittance. It is enough, as far as outward circumstances are concerned, "that her family should be respectable, her own reputation unblemished, her exterior unobjectionable, and her health good." She must also be gifted with "an upright mind, sound judgment, a pliable and docile disposition, knowledge and at least the promise of talents, and aptitude for the acquirement of whatever is wanting to her education." "If she has a pure and upright intention of glorifying the Sacred Heart of Jesus, and a generous desire to give herself to Him in simplicity and obedience, she is admitted; and her desire bears the mark of a true vocation."

The postulanship for those who wish to be Choir religious is of three months' duration, and six months for the Lay sisters. The noviceship lasts two years, Choir religious make their final vows about five years after the first vows made at the close of the noviceship, and Lay sisters ten years after their ceremony of clothing.

Following the completion of the work of the Council, the Councillors left Paris at the beginning of 1816, and soon the Mother General heard that all the houses of the Society received the

Rules as if directly from God, and moreover that they had been given the most complete approbation of several diocesan bishops.

On January 14, 1817, Monseigneur Dubourg, Bishop of Louisiana, who was then in Paris, called upon Mother Barat. In his conversation the Bishop spoke of America and his diocese, and of how glad he would be to have an establishment of the Society of the Sacred Heart there. Mother Barat then told him of zealous Mother Duchesne. The Bishop then asked to meet her. Before the departure of the Bishop from Paris he had Mother Barat's promise of an early American establishment of her Society. On March 21, 1818, a little colony of Sacred Heart Nuns, with Mother Duchesne in charge as Superior of the American Mission, sailed from Royan. On May 29th, they landed in New Orleans.

Then began that long course of patient endurance, of delay, of acceptance of hardship, of suffering sweetened by joys, not to be even conceived by those who have not studied the lives of the saints, which attended the first years spent in America by Mother Barat's brave and devoted daughters. Their history, with all its vicissitudes, their trials and disappointments, the hardships of those foundations in solitary regions, amidst primeval forests, amongst hostile or indifferent populations, the gradual advance of the work which was destined to take such deep root and extend itself far and wide in the New World cannot be related here.

At the very outset of their apostolic life in America, Mother Barat conveyed to the missionary Sisters the strongest encouragement they could receive, the words with which the Sover-





GENERAL AMERICAN MOTHER-HOUSE OF THE RELIGIOUS OF THE SACRED HEART

Sacred Heart Convent, Kenwood, Albany, New York





eign Pontiff Pius VII. had blessed the new mission of the Sacred Heart and wished them the most prosperous success, in token of which he gave his blessing, not only to those already gone, but to all those who would prepare themselves to follow them some day.

Upon arriving in the United States, Mother Duchesne and her companions continued their journey, sailing up the Mississippi to Saint Louis and finally making their first American foundation at Saint Charles, Missouri. Following the establishment of this foundation at St. Charles, foundations were made at Florissant, Mo., at Grand Côtéau, in New Orleans, and in 1827 the Convent in St. Louis was opened.

One of the first pupils at the Convent at Grand Côtéau, was Mary Aloysia Hardy, of a distinguished Maryland family that had emigrated to Louisiana. In 1825, at the age of sixteen years, this pupil—who was destined to become the guiding spirit of the Sacred Heart in the two Americas—entered the novitiate of the Society.

In Europe, the Society continued to flourish, in December of 1826 the decree of the approbation of the Holy See was conferred on the now fully organized Society. That same year, at the Convent in Metz, the holy habit was given to Elizabeth Galitzen, a Russian princess born in 1797. In 1839 Madame Galitzen was elected Assistant General of the Society and named Visitor of the Convents in the United States.

In the year 1841, Bishop Hughes of New York, anxious for the spiritual improvement of his diocese, sought an order of women trained to give the highest possible education. He deemed the Ladies of the Sacred Heart best fitted to realize

his object; and under the guidance of Mother Galtzen, then in the United States, Mother Hardy and several other members of the community arrived in New York, May 6, 1841, and soon established their Convent in a large house at the corner of Houston and Mulberry streets. The educational advantages afforded by the Academy at once opened by the new community, made it extremely popular among the more wealthy Catholic families of New York.

After various changes of residence, according to the demands for buildings more suitable for the increased needs of their growing community and school, the Society secured, in 1846, the beautifully situated Lorillard property, at Manhattanville in New York City, where for more than half a century many of the fairest daughters of our land have not only been educated in the Arts and Sciences, but where into their lives have been instilled such active principles of religion and right living that make the noblest Christian woman.

Since the establishment of the Society in New York City, other Eastern foundations were made by Mother Hardy; the hardships and perplexities entailed on her in the establishment of these foundations are hard to realize in these days when traveling is so easy and the means for the same so plentiful. Mother Hardy's greatest concern, however, was not the erection of convents, but the foundation of fervent religious as consecrated teachers.

In November, 1853, Mother Duchesne died at St. Charles, Mo., her last days having been spent in the Convent where, nearly thirty-five years before, she had first planted on American soil the seed of the Society of the Sacred Heart. In 1871 Moth-

er Hardy, having been appointed Assistant General of the Society, left America to assume the duties of her office, these duties requiring her residence at the Mother-house in France. Mother Hardy returned to the United States several times on official visits before her saintly death in Paris in 1885. In 1905 her remains were removed to this country, and interred at Kenwood, Albany, N. Y., the present General Novitiate of the Society in North America.

With the recent oppression of religious orders in France, the Society of the Sacred Heart was forced to give up 47 of its convents there in its native country. In 1909 the Mother-house in Paris was removed to Ixelles, Brussels, Belgium, the religious from the many houses in France were transferred to the various houses of the Institute now in almost every European country, in North America, in South America, in the West Indies and even in Australia.

There are at present nearly 6,500 members in the Society, all under the general jurisdiction of the Mother-house in Belgium, presided over by the Superior General of the Society—elected for life. Besides the Superior General, the Society is governed by the Assistants General and Superiors Vicars. The Assistants General are elected for six years, the Superiors Vicars and local Superiors are nominated by the Mother General and may be changed at her direction; however their usual term of government is three years.

In all the Convents of the Sacred Heart, the same rules, customs and establishments of the Society are zealously and equally cherished by the pupils as well as by the religious.

About the year 1832 Ven. Mother Barat estab-

lished the Congregation of the Children of Mary for the former pupils of the Sacred Heart, organized "to assist young girls and young women in the world to persevere in faith, piety, charity and Christian modesty; to encourage them in the performance of the duties of their condition, to secure for them spiritual assistance amidst the difficulties and consolation under the sorrows of life." Such was the object of this institution, now one of the foremost organizations of women in the Catholic Church. Wherever there is a Convent of the Sacred Heart, there we find the Association of the "Children of Mary of the World" and amongst those composing these associations are many of the most distinguished women in the world who welcome the meetings at their convent homes, the annual retreats and the continuance of that religious molding influence of their lives.

In New York, the Children of Mary, meeting at Manhattanville, are responsible for the inception of what is known in New York as the Barat Settlement,—the members of the Association personally assist the Fathers of the Jesuit Italian Mission in their work. The Settlement is governed by a Board of Directors composed of Children of Mary belonging to the three Convents of the Sacred Heart in New York. The Association, from the personal contributions of the members, defrays the expenses of a resident matron and other necessary workers. The classes, etc., are taught by voluntary workers of the Association who therefore feel responsible for the classes, and who are thus kept in constant touch with the work at the Settlement.

Kindergartens, Domestic Science Courses, Day-Nurseries, and other such modern institutions are



cared for by these more than philanthropic Catholic women of New York. These "daughters of Mother Barat," in the world but not of the world, are worthy representatives of that Foundress of one of the greatest yet humblest religious orders of women in the Church, and who, on May 24, 1908, was canonically pronounced Blessed Sophie Barat.

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## DOMINICAN SISTERS \*

1822

IN true accord with the spirit of St. Dominic, and realizing that the full complement of good to be hoped for as a result of labor in the work of the ministry could only be effected by securing culture for both mind and heart, the pioneer Dominican missionaries had scarcely come to this country when they looked to the Catholic education of the young of their flock.

Very Reverend Thomas Wilson, O. P., having previously established a school for boys at St. Rose, near Springfield, in Washington County, Kentucky, appealed to the young ladies of the congregation, explaining to them the advantages of the religious life and the great necessity of promoting Catholic education. Answering the call, the following seven candidates presented themselves: Maria Sansbury, in religion, Sister Angela; Mary Carico, Sister Margaret; Teresa Edelen, Sister Magdalen; Elizabeth Sansbury, Sister Benvenuta; Mary Ann Hill, Sister Ann; Rose Ann Sans-

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\*Especially prepared by the Dominican Sisters, St. Catherine of Sienna Convent, St. Catherine, Washington County, Kentucky.

bury, Sister Francis; Mary Sansbury, Sister Catharine.

April 7, 1822, they entered upon their period of probation, and chose as patron of the Community, Saint Mary Magdalen. Like the Divine Master, they had no dwelling they might call their own. Near Saint Rose, and belonging to it, was a log cabin which was loaned to them. This was called Bethulia, the name having been given it by Father Montgomery, O. P.

On January 6, 1823, Sister Angela Sansbury was chosen first superior of the little Community. She made her profession in Saint Rose's Church. The newly appointed prioress later received the professions of the six other sisters, and shortly afterward all began their life-work of instructing and training the young girls. Each Sister received from her parents sufficient provisions for one year, for their future needs; they tilled the soil, cut wood, spun flax and wool, and wove cloth, besides instructing the pupils committed to their care. Father Miles, O. P., was appointed first permanent director for the Sisters, and he instructed the little Community in the duties of the religious life, the manner of reciting the office chorally, and the ceremonial of the Dominican Order.

Slowly but surely the heroism, the patient endurance of poverty, labor and suffering, and above all, the zeal and prayer of these devoted women surmounted all obstacles. Ever mindful of the wish of Saint Dominic—that his children devote themselves to prayer, study and work, particularly the work of teaching, by which to aid in procuring the greater glory of God and the salvation of souls—the Community from its inception has been engaged, almost exclusively, in the education of youth.



SISTER BERNARDINE, PRIORESS (1897 to 1900)  
Dominican Convent of St. Catharine of Sienna, St. Catharine, Kentucky



In 1825, the Sisters received the Sansbury estate, a small piece of property near Cartwright's Creek. A cabin of three rooms became Saint Mary Magdalen's Convent; to this was added a chapel, and an old "still house" near by was converted into a home for the pupils. This was the beginning of the boarding school. By 1850 the Sisters had succeeded in replacing the old buildings with a commodious church, convent and academy, built so as to form three sides of a square.

December 19, 1839, the "Literary Institution of Saint Mary Magdalen" was incorporated by an act of the General Assembly of the Commonwealth of Kentucky, but the name given the new Community seemed to be misleading and its work identified—in the minds of many—with that of the Good Shepherd Sisters. To correct such erroneous impressions, therefore, it was deemed necessary to change the name of the Institution, and by Corporate Act of March 11, 1851, it became known as the "Literary Society of Saint Catharine of Sienna."

As the Community grew in numbers and its patronage increased, larger buildings replaced the older ones. At the dawn of the present century any one looking upon the establishment nestling among verdure clad hills, and immediately surrounded by grounds beautifully laid off and studded with shrubs and flower beds would undoubtedly have concluded that great suffering and inconvenience were—for the Community in general—a thing of the past. The cross, however, follows those whom God loveth, and January 2, 1904, is indelibly fixed in the memory of every Sister who was then a member of the Community. One night sufficed to wipe out the work of eighty years, and



when the flames spent their force, there was verily left "not a stone upon a stone."

With sore hearts but undaunted faith and courage the work of reconstruction was promptly begun, and in less than two years a new Saint Catharine's had been erected. Dear as was the old site, it was abandoned because the hilltop was decided to be more healthful, easier of access and more convenient in every respect. The new St. Catharine's graces one of the highest points in Washington County, with a view of the surrounding country, which is inexpressibly beautiful. Familiarly it is known to the pupils of the Institution as "Sienna Heights," while the old site is yet lovingly termed "Sienna Vale" and is held in memory as a hallowed spot.

As St. Dominic, from the very foundation of his Order, began to send his brethren in many directions, so the Dominican Sisters, not content with instructing the youth in their own beloved Kentucky, sent members of their Community to other States. The first colony to leave St. Catharine's was destined to found Saint Mary's, in Perry County, Ohio. This foundation likewise became a novitiate house from which members joined Sisters from Kentucky in founding Saint Agnes Academy, in Memphis, and Saint Cecelia Academy, in Nashville, Tennessee; Convent of Our Lady of the Sacred Heart, San Rafael, California; Sacred Heart Convent, Galveston, Texas, and Saint Clara Academy, Sinsiniwa Mound, Wisconsin.

The custom in the beginning was to consider each foundation diocesan, and several of the above named establishments also sent out Sisters to make other foundations. St. Agnes Academy,



DOMINICAN CONVENT, OF ST. CATHERINE OF SIENNA, ST. CATHARINES  
Springfield, Kentucky



Memphis, lost so many members of its Community by yellow fever that it could no longer supply Sisters for the various parochial schools of the city or other schools in the State, therefore the Sisters of Charity and other teachers succeeded to the work in these places. In its distress, the Community at St. Agnes' applied for affiliation to St. Catharine's, that the academy work also might not suffer from lack of a sufficient number of Sisters to carry on its work. Therefore, of the foundations named, all except Saint Agnes' are now called Mother-houses and each has its own novitiate.

Besides sending Sisters to St. Agnes', St. Catharine's at this date is in charge of Holy Rosary Academy, Louisville, Kentucky; Immaculate Conception Academy, Hastings, Nebraska; Our Lady of Lourdes Academy, Spalding, Nebraska; Sacred Heart Institute, Boston, Massachusetts; St. Dominic's Academy, Waverly, Massachusetts, and parochial schools in Kentucky, Tennessee, Illinois, Indiana, Massachusetts and Nebraska.

The Community now numbers about three hundred members and has a larger novitiate than blessed any other period of its history.

The new St. Catharine's in its completeness is a splendid pile of buildings with an equipment embracing everything modern, even its own electric plant. The Academy and Convent, though under the same roof, are distinctly separate, having between them the chapel, infirmaries, guests' rooms, postoffice and other such apartments as pupils may visit, but beyond which they may not enter.

During two months of the year candidates are admitted to the Novitiate so that they may com-

plete a postulantship of six months either March 7 or August 4, the feasts respectively of St. Thomas Aquinas and St. Dominic, One year later the novice makes profession for two years, at the end of that time for three years and then for life. After first profession the novice leaves the Novitiate proper and enters upon her work of teaching, that she may learn by experience the actual work of her vocation before binding herself to its duties for life.

While the work of the Dominican Sisters is mainly that of teaching, they are free to undertake other works of charity, and have at times assumed charge of orphanages and hospitals, relinquishing these, however, when there appeared in the field other religious who were by profession bound to such labors.

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## THE SISTERS OF CHARITY OF CINCINNATI \*

1829

THE Sisters of Charity of Cincinnati, whose mother-house is situated at Mount St. Joseph, Ohio, a suburb of Cincinnati, are Mother Seton's Daughters and consequently began their educational and charitable work in the United States in 1809. They retain the rule, customs, and dress of their Foundress, the black cap known in almost every state of the Union until December 8, 1851, when the Sisters at Emmitsburg affiliated with the

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\*Especially prepared by the Sisters of Charity, Mount St. Joseph-on-the-Ohio, Cincinnati, Ohio.



Daughters of Charity in France. The Cornette was then introduced into the United States. The Sisters in Cincinnati preferring to keep the modified rule of St. Vincent as approved by Archbishop Carroll, and not wishing to lay aside the religious garb of Mother Seton, which had been worn for forty-two years, protested against the alliance with the French Community and, advised by Archbishop Purcell and other prelates, opened a novitiate in Cincinnati for the American Daughters of Charity.

The constitutions of the French Society not permitting the teaching of boys in the schools, the caring for them in orphanages and hospitals, and other works dear to the heart of Archbishop Carroll and Mother Seton, the Pioneer Bishop of the country wished the Pioneer Community of the United States to pledge itself to ministrations of love to the young and helpless and to the sick and afflicted, in general. He approved the rules of St. Vincent only after they were modified to suit the needs of this Missionary Country.

The Sisters came from Emmitsburg to Cincinnati in October, 1829, and reached the Queen City on October 27. Bishop Fenwick, by whose invitation they had come, was at the Baltimore Council when they arrived. Great was his joy on returning home to find the Sisters installed with six little orphans under their care and eighty children in the school.

After the Novitiate was opened, in 1852, the Community grew rapidly and foundations far beyond its power to supply were offered. Nor has this condition changed.

Eight hundred members are now scattered over Ohio, Michigan, Tennessee, Colorado, New Mex-

ico. There are seventy-two branch houses;—ten hospitals, two orphanages, one foundling asylum, five academies, four boarding schools, and about sixty parochial schools.

The term for postulants is three months, followed by two years of novitiate, after which the novice makes temporary vows for a period of three years, then becomes a professed Sister.

The temporal and spiritual business of the Community is administered by the Most Reverend Archbishop of Cincinnati, as Ecclesiastical Superior with the Mother Superior and her Council, which consists of an assistant, a secretary and treasurer and a procuratrix—these four officers are elected by a chapter chosen by the professed Sisters. The chapter elects the four principal officers. The term for each is three years; but the Mother may be re-elected for a second term of three years but not longer. The Superiors of the branch houses are appointed by the Council at the Mother-house.

The Community has been remarkably favored by God in having for its first Mother Superior Mother Margaret Cecilia George, one of the first companions of Mother Seton and an incorporator of the Emmitsburg Community. She lived till November 12, 1868, being the last of the original band. She became Treasurer of the Community at Emmitsburg in 1813, and held the office during various terms until 1839, so that every opportunity was offered her of knowing not only her own Community, but of following the spread of Catholicity throughout the United States. She left for her Community archives, letters, instructions, and the original Journal of Mother Seton, written in 1803, letters and other documents from the pen



MOTHER-HOUSE AND NOVITIATE OF THE SISTERS OF CHARITY OF CINCINNATI  
Mount St. Joseph, Hamilton County, Ohio



of Archbishop Carroll, Bishops Bruté, Dubois, Dubourg, England, Card. Cheverus, Bishops Tyler, Purcell, Hughes, Whelan, Rosati, Fathers Hickey, Deluol, Maller, McElroy, and others. Her writings and Journals are full of interesting accounts of the early days at Emmitsburg, of the establishment of various houses, especially of those over which she herself presided. She had charge of institutions in New York, Frederick, Baltimore, Richmond, Boston and came to Cincinnati in 1845. She was succeeded in the office of Mother Superior by Sister Josephine Harvey, a native of Brooklyn, N. Y., who had been her pupil at Frederick, Md. Mother Josephine entered the Community at Emmitsburg, April 20, 1835. In 1837 she was sent on mission to Pittsburg, Pa., and to Cincinnati in 1845. She held the office of Mother almost eighteen years. In her last term of office she resigned her charge before the last year had expired and was succeeded by Mother Mary Paul Hayes, who died during the third year of her administration. Mother Mary Blanche Davis succeeded her, first, by appointment, and then by election. She governed the community at different times during a period of fourteen years and three months. Mother Sebastian Shea was her successor for six years and Mother Mary Florence Kent is now the presiding Mother.

Between the years of Mother Josephine's double terms Mother Regina Mattingly governed the Community, dying in the last year of her second double term. Mother Regina entered Emmitsburg from Kentucky, whither her ancestors had emigrated from Maryland. At the close of her novitiate in 1845, she was missioned to Cincinnati. Sister Anthony O'Connell, known as the "Angel



of the Battlefield" went from Springfield, Mass., to the novitiate at Emmitsburg in 1835. She had charge of the old St. John Hospital, so renowned during the Civil War and the Good Samaritan of world-wide fame on account of its staff of eminent physicians. She spent almost her entire religious life in Cincinnati, dying in 1897, at the age of eighty-three years, having spent sixty-three as a Sister of Charity.

Sister Sophia Gillmeyer, a native of Baltimore, became a novice at Emmitsburg in 1827. She proved her zeal and ability in the St. Joseph Hospital, Philadelphia, and in Charity Hospital, New Orleans, and had the honor of opening the first Hospital in Cincinnati, Sister Anthony O'Connell then having charge of the orphans. In later years they exchanged places and Sister Sophia died while Superior of St. Joseph Orphanage at Cumminsville in 1872.

Sisters Antonia and Gonzalvia also entered at Emmitsburg but were very young Sisters at the time of the affiliation with the French Community. The rest of the eight hundred living and two hundred and fifty dead, began their religious life in Cincinnati, the first members of old St. Peter's in the heart of the city, later ones at Mt. St. Vincent, Mt. Harrison, still later at Mt. St. Vincent, Cedar Grove, and for the past forty-three years the novitiate has been at Mt. St. Joseph-on-the-Ohio.

Two Communities have sprung from the foundation in Cincinnati. In 1858 Bishop Bailey of Newark, N. J., asked Mother Margaret to train postulants for a diocesan community which he was about to establish. He wished her or some one of her appointment to go to New Jersey and begin

the work, but it was decided finally to send the young ladies to Cedar Grove to make their novitiate, the Bishop hoping that Mother Margaret, or if that could not be granted, some one else would return with the novices and remain with them for a few years until they would be sufficiently experienced to conduct their own establishments. Archbishop Purcell was unwilling to part with Mother Margaret even temporarily and he felt the Cincinnati Community needed all its teachers for home institutions, so Mother Margaret, zealous for the welfare of the new foundation, begged Mother Jerome of New York to allow two of her Sisters to remain with the little band. A striking instance of the Providence of God is shown here. Sister Xavier, then on mission in Newark, was appointed Mother Superior and Sister Catharine her assistant. Mother Xavier is still Mother of that Community at the age of eighty-seven years. The Society numbers twelve hundred members with flourishing institutions in Massachusetts, New York and New Jersey. At the mother-house, Convent Station, New Jersey, is their College of St. Elizabeth, presided over by a Faculty of Sisters, who have obtained degrees from the foremost colleges and universities of the country. They have sixty-five branch houses:—academies, parochial schools, orphanages, hospitals.

The second foundation from Cincinnati is the Community whose Mother House is at Seton Hill, Greensburg, Pa. Bishop Domenec of Allegheny and Bishop Tuigg of Altoona, Pa., wishing to establish Mother Seton's Daughters in their joint dioceses sent four young ladies to be trained by Mothers Josephine and Regina, Mother Margaret having died the preceding year, 1868.

Five Sisters from the Cincinnati Mother House accompanied the novices, and were to remain with the new Community for a limited time, returning to Cincinnati one by one. Three of the Sisters fulfilled this part of the contract, but when it came to parting with the Mother Superior, Mother Aloysia Lowe and the Mistress of Novices—Sister Ann Regina Ennis—there was an outcry from the Bishop, the clergy, and most of all from the Community, so the Cincinnati Superior after much prayerful deliberation urged the two Sisters to make a further sacrifice and transfer themselves permanently to Mother Seton's youngest Daughters. They did this and their offering was crowned after a few short years of loving labor. The Greensburg Community numbers about four hundred Sisters. They have a flourishing Academy at Seton Hill, Greensburg, many of the parochial schools in Pittsburg and other places throughout Pennsylvania. They conduct the Pittsburg and Beaver Hospitals, the Roselia Asylum and one of the very few boarding schools for the blind in the United States. Mother Mary Francis is the present Mother Superior.

The Sisters of Charity like all other religious have learned that the keynote to success, even temporarily, is sacrifice.

Mother Seton, in the days of struggle and very limited resources, built for poor children a school-house and gave them not only gratuitous education, but furnished them with a wholesome noon-day meal.

Mother Margaret almost during the infancy of her own Cincinnati foundation stretched forth a helping hand and encouraging words to the New Jersey establishment.

Mother Josephine, in the next decade, when the sound of the battle was heard far and near, sent forth her Sisters to wait upon the sick and dying soldiers in army hospitals and on the battlefield, while those who remained at home did double duty.

Mother Regina followed Mother Margaret's example, helped to found the new Mother House in Pittsburg and when Archbishop Lamy of New Mexico and Bishop Macheboeuf of Colorado begged for Sisters to cross the plains and establish beyond the Rockies, hospitals, orphanages and schools, she rose to the need of the times and took from many volunteers those whom she deemed best adapted to the new work.

Mothers Mary Paul and Sebastian, though not called upon for such sacrifice during their administration, knowing from their lives of abnegation as Superiors of orphanage and hospital that work for God's poor brings increase of spiritual and temporal favors, labored to keep strong the foundations already laid and added to the schools and institutions already begun.

Mother Mary Blanche after enlarging the mother-house by the addition of a beautiful chapel and a well-equipped infirmary for the aged and sick, a commodious novitiate and administrative building, thought of the poor Italians and started the Santa Maria Institute for their welfare, and a few years later opened the St. Anthony School in Memphis for the instruction of the Negroes.

What Mother Mary Florence Kent shall place on the unblemished scroll of the Community's sacrificial record is not yet written, for her administration is only recently begun. During the preparation of this article Father Versavel, S. J.,

visited the Mother-house, soliciting four Sisters for his school in British Honduras. Did the Holy Spirit send him to Mount St. Joseph? We shall see——.

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### OBLATE SISTERS OF PROVIDENCE \*

1829

THE Congregation of the Oblate Sisters of Providence, was founded in Baltimore in the year 1829; the mother-house of the community is at the Convent of St. Francis, East Chase street, Baltimore, Md. The Sisters conduct establishments in the Archdioceses of Baltimore and St. Louis, and in the Diocese of Leavenworth.

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\*From the Catholic Directory of 1912.

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### DOMINICAN SISTERS—ST. MARY'S OF THE SPRINGS \*

1830

FOR fully a quarter of a century, had the Dominican Fathers, filled with the zeal of their devoted founder in the United States—Father Edward Dominic Fenwick—labored as pioneers of the Christian faith in the West; already, for almost a decade of years, had the first Dominican Sisters consecrated their lives to the cause of Catholic education in Kentucky, when the Congre-

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\*From material furnished by the Dominican Sisters, St. Mary's of the Springs (Shepard P. O.), Columbus, Ohio.



gation that forms the subject of this sketch had its beginning.

It drew its life from the earlier foundation—then St. Magdalen's, now St. Catharine of Sienna's—established in 1822 by Father Wilson near Springfield, Kentucky. Father Fenwick had been made Bishop of Cincinnati. Interested in all that concerned the Order, still more deeply in the welfare of souls, he desired to extend the Sisters' sphere of usefulness, and in 1830 obtained for his diocese four Sisters from the Convent of St. Catharine of Sienna.

It was midwinter when the little band, which consisted of Mother Emily Elder, Sister Benvin Sansbury, Sister Agnes Harbin, and Sister Catherine Mudd, set forth from the Kentucky home to brave the hardships incident to the establishment of a new foundation. Their destination was Somerset, a then promising little town in Perry County, Ohio. Arriving there they found a gratified public waiting to receive them. A small brick house, together with an acre of land, had been assigned them, and an adjoining carpenter shop had been fitted up as a school. Conventual life was at once entered upon, and the new foundation was named St. Mary's and placed in a special manner under the protection of the Queen of Heaven. A novitiate was also established, the first novice being Sister Rose Lynch, identified in later years with the Galveston Community. However, the Sisters continued to receive reinforcements from St. Catharine's, both houses being under the government of the Order. On April 23, 1833, Sister Angela Sansbury—the foundress of Saint Catharine's—arrived at St. Mary's, where she remained, filling the office of Prioress until her holy and beautiful death, November 30, 1839.

As Catholic education was from the outset the informing purpose of the Institute, no time was lost in opening a school, in which on the 5th of April, 1830, forty pupils were enrolled. The establishing of a boarding school in connection with the day school had not entered into the original design of Bishop Fenwick, but while making his visitation of the diocese, finding the current of popular feeling strongly in favor of such an academy, he saw the advisability of altering his plan. Accordingly, St. Mary's became a boarding school, and before the close of 1830, was legally incorporated under the title: "St. Mary's Female Literary Society."

More commodious quarters having become an imperative necessity, under the changed conditions, the Sisters, with the approval of the Bishop and the generous help of kind friends in Somerset, began the erection of a new convent. It was a substantial brick structure, three stories in height, with attic and basement, and was ready for occupancy by the winter of 1831.

By 1850 the membership of the Congregation had increased sufficiently to warrant the establishment of other independent houses. The next ten years constitute, as it were, an era of new foundations. Taken in order of time, these were as follows: Memphis, Tennessee, 1850; Monterey, California, 1851; Benton, Wisconsin, 1854; Zanesville, Ohio, 1855; Nashville, Tennessee, 1860. Of these, the community of Monterey was founded by a French Sister of the Second Order and two Sisters from St. Mary's; that of Benton had already been in process of formation several years when it was given definite organization by Sister Joanna Clark from St. Mary's; the Zanesville Sis-

ters never entirely severed their connection with the Mother-house, and in later years their institution merged into a parochial school in dependence upon St. Mary's. The Memphis foundation was undertaken conjointly by Sisters from St. Catharine's and St. Mary's. While thus actively engaged both at home and abroad, a severe and unexpected trial awaited St. Mary's community. In the early summer of 1866 fire broke out in the convent building. It gained headway so rapidly that little could be done beyond saving the lives of the inmates, and Sisters and pupils, from a safe distance, sorrowfully watched the complete destruction of their beloved home. Through the kindness of the Dominican Fathers, the Sisters were at once provided with a home; sending their novices to St. Rose's, Kentucky, they gave to the Sisters the building which they had used as a novitiate. There, accordingly, the Sisters took up their residence and there conducted their school during the two years following.

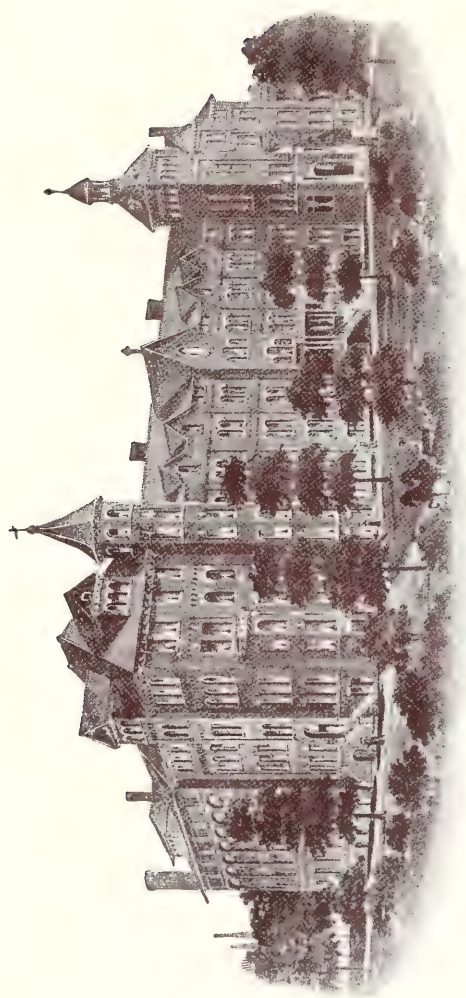
In this hour of trial for the Sisters other friends, too, came forward, chief among them Mr. Theodore Leonard of Columbus, Ohio, who not only offered the community any part of his land in Columbus as a site for a new convent, but pledged his further assistance in building. The offer was gratefully accepted, and the present location,—now designated Shepard, Ohio,—about one mile northeast of Columbus, was selected. It was a charming and attractive spot, rolling away on the east in a broad undulating sweep, well wooded on the west, broken here and there by a picturesque ravine, and watered by the silvery thread of a tiny stream that wound its way to Alum Creek. Springs which have long since disappeared

gushed here and there and everywhere, and from their beauty and abundance the place received its name, "St. Mary's of the Springs."

In this favored spot, then, with the permission of the Right Rev. S. H. Rosecrans, then just installed as first Bishop of Columbus, the Convent and Academy of St. Mary's of the Springs was erected. The Sisters took possession of their new quarters September 1, 1868. They then numbered twenty-six, and Mother Rose Lynch, who had held the office of Superior for some years, became the first Prioress of the new establishment. Almost coincident with the change of location, bringing with it enlarged facilities for prosecuting work in educational fields, other changes were in operation which, though seemingly unpropitious, made in their final outcome for the greater solidarity of the institute.

Founded by the Dominican Provincial, St. Mary's and its sister institutions were for a number of years immediately under the jurisdiction of the Order, but in 1865 Most Rev. A. V. Jandel, Master-General of the Dominican Order, felt himself constrained to withdraw this jurisdiction. It had been granted merely in view of special exigencies existing in the United States, and these no longer demanded such concessions. Thus the Sisters, while still receiving counsel and guidance from the Fathers and enjoying the privilege of their ministrations as chaplain, were left without definite canonical status. Moreover, the Constitutions under which they were living—compiled in part from those of the Fathers, and modified from time to time by regulations and ordinances from other communities—were incomplete and imperfect in many respects. As the community in-





DOMINICAN CONVENT OF ST. MARY'S-OF-THE-SPRINGS  
Columbus, Ohio





creased in numbers year by year and mission houses multiplied, the necessity of a more thorough organization became evident.

The Rule of the Congregation of the Most Holy Rosary, approved by the Propaganda, was taken as a basis for the new Constitutions, certain changes and modifications being introduced which special circumstances rendered necessary. In 1893, through the valuable assistance of the Very Rev. Father Cicognani, Procurator-General of the Dominican Order, this Rule was approved by Rome for five years. By it St. Mary's of the Springs, with the missions and academies dependent upon it, was organized into a Congregation under the direct control of a Mother-General. In the autumn of the same year, Sister Vincentia Erskine was elected to fill this important office, which she has since continued to exercise by successive re-elections.

After a series of delays these Constitutions, somewhat modified to conform to the "Normae" for religious institutes prescribed in the meantime by Rome, received in 1903 the final approbation of the Holy See. Under the new Constitutions the Congregation received the official designation: "The American Congregation of Dominican Tertiaries of the Blessed Virgin Mary." These Constitutions, while making definite provisions for the government of the Congregation in all its departments, likewise exemplify that blending of the active with the contemplative life that has been the well-spring of Dominican power since the foundation of the Order and one of the secrets of its adaptability to changing conditions. They hold up the true ideal of devotion to the cause of humanity which the pseudo-philanthro-

pists of the Twentieth century are seeking in vain, because they seek it afar from the true source—the Divine. The chapter devoted to the training of youth is brief and succinct, but sets forth with authoritative incisiveness the spiritual principles underlying all right education.

Such a basis of religion has St. Mary's always sought to give to the education imparted in her academies and parochial schools. She has not been unmindful of the intellectual advance demanded by the times, nor indifferent to the importance of employing modern pedagogic methods. Year by year her teachers labor to increase their efficiency by courses in music, science, literature and art, under the direction of teachers from the most noted institutions. Her studios are modeled after the great European art schools; her music courses after the famous foreign conservatories; the courses of studies in her academies is planned along lines essentially modern, including higher mathematics, the study of the ancient classics and the laboratory work now regarded as a necessary part of thorough education.

But while keeping in the foremost rank of progress in all that pertains to general culture, St. Mary's has steadily held in view the ideal of education set forth in the Constitutions of the Congregation—the training of souls for their immortal destiny. She aims to have those intrusted to her teaching not only grounded in solid and fervent piety that will bear fruit during a lifetime, but, above all, awakened to such an intelligent appreciation of their faith that they may be a power for good in a world where the spirit of religion is so much needed.

The educational work of St. Mary's, as it is to-

day with its magnificent group of modern, well-equipped buildings, combines the best features of women's colleges, breadth of training, and free development of the individuality, with the higher requirements of the convent school in comprehension of the direction needful to prepare the young girl for the duties of the perfect Christian woman. The graduate is prepared, as far as training can prepare her, for the highest responsibilities of life; she is fortified with the knowledge of the powers of her own nature, is thoroughly imbued with lofty ideals, and trebly armed with the faith that is at once her shield and her support.

What has been said of the educational methods pursued at St. Mary's of the Springs applies equally to the academies dependent upon it. The same principles dominate the system of teaching in the other academies of the Order, with such modifications, however, as local conditions and the more limited scope of the day school render advisable. Of these academies, there are now two: The Dominican Academy in New York City, founded in 1897, and St. Mary's, New Haven, Connecticut, founded in 1901.

But the Dominican Sisters of St. Mary's of the Springs feel that the words of the Constitutions, "As Christian educators, we are associated with our Lord Jesus Christ in the salvation of souls," have a still more direct and intimate bearing upon their work in the many parochial schools which they have established. Here they find their richest and most fruitful field of labor; here the harvest is indeed white, and the laborers, alas! too few.

SISTERS OF CHARITY OF THE  
BLESSED VIRGIN MARY\*

1833

THE Congregation of the Sisters of Charity of the Blessed Virgin Mary had its inception in the piety of five young women who, in Dublin, Ireland, on the Feast of the Immaculate Conception, December 8, 1831, received Holy Communion as their first act of community life. With varying success they carried out their plan of devoting themselves to the service of God in the education of children, and for this purpose they opened a school on North Ann Street, Dublin, on the Feast of St. Joseph, 1832.

Eager for more complete self-sacrifice, they resolved to leave their native land, and following wise counsel, they chose Philadelphia for their field of labor, arriving there friendless and penniless on September 4, 1833. By accident the little bag of gold, their united wealth, had slipped into the sea. Tasting now the bitterness of poverty, their spirits were but strengthened; no longing for comfort marred their sacrifice; their renunciation was complete.

On May 1, 1833, the Rev. T. J. Donaghoe had been appointed pastor of St. Michael's Church, Philadelphia. Knowing the necessity of a parochial school in upbuilding a parish, he was seeking suitable teachers when he heard of these gentle

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\* Especially prepared by Julia Lalor for the "History of the Catholic Church in the United States," reprinted here by authorization of the Sisters of Charity of the B. V. M., St. Joseph's Convent, Mt. Carmel, Dubuque, Iowa.



strangers. With the permission of Archbishop Kenrick, Father Donaghoe employed the ladies as teachers, and soon recognizing the true nature of their calling, he drew up a rule of life for their approval. As they organized themselves into a community under this rule, Father Donaghoe is rightly called the founder of this religious sisterhood, with Mary Frances Clarke the superior, and Margaret Mann the assistant and mistress of novices. On the Feast of All Saints, November 1, 1833, they received the title Sisters of Charity of the Blessed Virgin Mary, and the little band found their desire fulfilled. Gradually the sisterhood increased in numbers and distinguished itself by the good it wrought; and for ten years the young community prepared itself for its future life.

But it was not in Philadelphia nor in the farther East, whither they were invited by the Most Rev. Archbishop Hughes, but upon the far-off prairies of the unknown West that the Sisters were to co-operate in the great apostolate of education.

The saintly Bishop Loras had worked wonders in establishing the Church in the West. In 1843 he called upon Father Donaghoe and the Sisters at St. Michael's in Philadelphia, and was so well pleased with the school and with the spirit of the young religious that he urged Father Donaghoe to permit five Sisters to return with him to Dubuque, his episcopal see. With the consent of the Most Rev. Archbishop Kenrick, Bishop Loras and his party of five Sisters, with Sister Mary Margaret Mann as superior, left Philadelphia, June 5, 1843. They were accompanied by the Right Rev. P. R. Kenrick, the newly consecrated Bishop of St. Louis.

An interesting incident is associated with their

arrival in Dubuque on the Feast of the Sacred Heart, June 23, 1843. Crowds had assembled to welcome their beloved Bishop Loras. They strained their eager gaze to discern the river packet, their ears to catch the sound of the boat whistle. But what is it they hear? The sweet tone of a bell breaks the stillness of the morning air. One, two, three strokes, a trinity of peals, the first Angelus ever heard in the diocese of the West. As the boat appeared in sight, the Angelus ringing, the five dark-robed Sisters standing near the bishop responding to the Angelic salutation, Catholics and non-Catholics alike shouted joyous welcome to the well-loved bishop and his companions, while cannon and gun awoke the echoes from the hills and valleys that surround the present mother-house on Mount Carmel. The beautiful little island and the high rocky point near by have since been named by the Sisters, "Angelus Island," and "St. Mary's Point," in memory of that eventful morning. Meet it was that the first Angelus should announce the arrival of the Sisters of Charity of the Blessed Virgin Mary, the pioneers of Christian education in the West.

So successful was the work of the Sisters and so pressing were the needs of the diocese that Bishop Loras urged Father Donaghoe to bring the entire Community to Dubuque. On Rosary Sunday of 1843, the Reverend founder arrived with the Sisters, who had remained in Philadelphia, but he was obliged to go back in order to complete arrangements for his final departure from the Philadelphia diocese and to dispose of the convent property. On his return to Dubuque he was appointed vicar-general of the diocese. In 1846, the Rev. J. Cretin, afterward Bishop of St.

Paul, obtained from His Holiness, Gregory XVI., a brief of special blessing and indulgence for the congregation.

Dubuque then contained about seven hundred inhabitants, and the neighboring prairies were scarcely opened to European emigration. It was then that the Sisters' works of charity recommenced, instructing children, visiting and taking care of the sick; in a word, spreading abroad the fragrant odor of heroic virtues among a population of which three-fourths were infidels or heretics.

The number of novices had now increased so greatly that the need of a new mother-house and novitiate made itself deeply felt. A site was chosen ten miles southwest of the city of Dubuque and the tract of land was called St. Joseph's Prairie. No more appropriate spot could have been selected. The surroundings were calm, tranquil, beautiful and simple, possessing all the loveliness and repose that nature in her most favored works can give, typifying and reflecting the quality and character of the noble mission in which the Sisters were already so actively engaged. Soon after the Sisters had established themselves in this solitude, in the midst of privations and sufferings known only to God and His angels, fire, supposed to have been ignited by a roving lunatic, destroyed, in a few moments, the buildings destined to be the mother-house and novitiate. At this unexpected disaster the pious founder, full of faith and confidence, lifting up his eyes to heaven, simply said: "The Lord gave and the Lord has taken away. Let the name of the Lord be blessed." Father Donaghoe applied himself to work without delay, encouraged by Bishop Loras

and sustained by the spirit of abnegation and perseverance which the Sisters never failed to manifest. He built successively the little chapel, the house for the Sisters and that for the novices, being content with a little log hut for himself which he occupied for years, even after having installed his Community in sufficiently commodious quarters. The new edifice was erected under the invocation of St. Joseph; it comprised not only the Sisters' dwellings but during fifteen years it was also a flourishing boarding school.

As years went by, the "Old St. Joseph's" was found inadequate for the increased demands for space; and for reasons of sanitation suggested by the physicians, as well as the great inconvenience of bringing supplies so long a distance, it was deemed advisable to build anew. The present Mount Carmel, a site on the summit of one of the most beautiful bluffs overlooking the Mississippi, was chosen; it lies just within the city limits.

The first superior-general, Mother Mary Francis Clarke, was truly a child of grace, an instrument in the hands of God for the performance of a great work. She was in the world but not of it; her humble exterior concealed an extraordinary ability which became manifest at the call of duty. Her every word breathed humility, meekness, kindness, patience and charity. All too soon the sorrowing congregation lost her guidance; she rested from her labors December 4, 1887. May she rest in peace! Mother Clarke was succeeded in office by Mother Mary Gertrude, during whose administration the present mother-house was built and the novitiate transferred from St. Joseph's Prairie to Mount Carmel. The present superior-general, Mother Mary Cecilia, nobly sus-



tains the traditions of her predecessors, and does not permit the original purpose of the institute to be changed in any way. Christian education in America is the basis of the Constitutions and Rules of the Congregation, and to this the legislative and executive ability of the members is exclusively directed. To quote the words of the late Archbishop of Dubuque: "The members of this community are well qualified to train the child educationally and religiously for the position she is destined to fill. Providence has placed them in the very heart of the Republic, at the juncture of the finest States in the Union. They have gone to the East and the West in this land of brightest promise for the growth of the Church of God. Truth and justice, simplicity and sanctity, were the characteristic virtues of their foundress; they have made them their own; they have followed in her footsteps, and thus they continue the glorious work of Christian education in America."

A Decree of the Sacred Congregation approved their Rules in 1877, and on April 26, 1885, His Holiness Leo XIII. deigned to confirm this approval. The work of the Sisters is that of education; they engage in no other. From so lowly a beginning, Almighty God has been pleased to raise an institute comprising more than a thousand living members, and having under its direction more than thirty thousand children.



## SISTERS OF ST. JOSEPH\*

1836

IN 1650 the Congregation of the Sisters of Saint Joseph was founded in the City of Puy, France, by a zealous missionary of the Society of Jesus, the Reverend John Paul Médaille.

When consulted, the Bishop, Right Rev. Henry de Maupas, approved of the establishment of an active Order in his diocese, as the Visitation Nuns, contrary to the intention of their saintly founder, had assumed the obligations of the cloister.

According to the Rules and Constitutions written by the saintly founder, Rev. John Paul Médaille, and corroborated by their foundress, Mother Saint John Fontbonne, the Sisters of Saint Joseph are instructed to devote themselves to all works of mercy and charity, by which the glory of God and the welfare of the neighbor may be promoted.

As teaching is their chief duty in the sacred vineyard, they are exhorted to fit themselves especially for this great and most important work.

A six months' probation precedes the novice's reception of the holy habit. Two years are devoted to study and religious training before the taking of the final vows, after which two years are spent under training in the novitiate.

Louis XIV. confirmed by letters patent the first establishments of the Congregation of the Sisters of Saint Joseph in the Cities of Puy, St. Didier, and several other places in Velay. The Sisters were later introduced into the dioceses of Clermont,

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\*Especially prepared by the Sisters of St. Joseph, St. Joseph's Convent, Brentwood, L. I., N. Y.

Vienne, Lyons, Grenoble, Embrum, Gap, Sisteron, Vivier, Uzes and several others.

Nearly a century and a half had passed, the Community had rapidly increased and extended into almost all the principal cities of France when, during the Revolution in 1793, the Sisters' convents and chapels were confiscated, their annals were destroyed and the religious were obliged to join Communities in other countries or return to their respective homes in the world. During this Reign of Terror, several Sisters of St. Joseph died for the faith, and several others escaped the guillotine only by the fall of Robespierre. Among the latter was Mother Saint John Fontbonne, who, in her notebook, records the names of four Sisters of St. Joseph imprisoned with her at St. Didier, five others imprisoned in the dungeon at Feurs, twenty in Clermont and other parts of France.

The Congregation has had its martyrs. During the persecution in Dauphine for refusing to take the civil oath, three Sisters of St. Joseph, Mother St. Croix Vincent, 63 years of age; Mother Madeleine Senovert, aged 40, and Sister Toussante Dumonlin, aged 31 years, were condemned to death and guillotined on August 5, 1794.

The author of the "Martyrs of the Revolution" thus describes another persecution in Haute Loire in which two Sisters of St. Joseph were executed: "The spectators who congregated to see the condemned pass from the prison to the scaffold, beholding their calm and recollected demeanor, could not restrain their emotion, and in tones of pitiful enthusiasm cried out, 'Our hearts and sympathies, our prayers go with you, dear Sisters, even to your death scene, your martyrdom.' Sister Marie Aubert, the first to die, was speedily fol-

lowed by Sister Anne Marie Garnier. Two priests, also condemned to die, chanted the Miserere and as the first bloody tragedy drew to a close, they intoned the Te Deum, rendering up their own lives in the act of chanting, 'In Te Domine Speravi,' 'In Thee, O Lord, have I hoped.'"

After the Revolution, from 1793 until 1807, the Community of the Sisters of Saint Joseph was disbanded. August 15, 1807, Mother St. John Fontbonne reopened their convent at St. Étienne, or in other words, refounded the Order, which has since made such progress that the words of the Blessed Curé of Ars are often quoted in its regard: "The Sisters of Saint Joseph will outnumber the very stars in the heavens."

The first Sisters of St. Joseph that came to America established their mother-house at Carondelet, Missouri, in 1836; their rules and mode of life under general government, receiving the approbation of the Holy See in the year 1877. As the Pennsylvania Community of the Sisters of St. Joseph represented a diocesan Community, so also was the Congregation admitted from Philadelphia into Brooklyn in 1856.

On September 8, 1856, the Sisters of St. Joseph opened St. Mary's Academy on Grand Street, Brooklyn, New York, and twenty little girls were registered as pupils.

In 1860, at the request of the Rev. James O'Beirne, the diocesan novitiate and the boarding school were removed to Flushing, Long Island. Father O'Beirne took a deep interest in the spiritual welfare of the community, to which, up to the time of his death, in January, 1888, he proved himself a sincere and devoted friend.

Mother Mary Austin wisely directed and gov-

erned the Community for nine consecutive years, when incapacitated by ill health, she resigned the charge of General Superior.

Mother Mary Baptista was Mother Mary Austin's immediate and very worthy successor. In August, 1868, Mother Mary Teresa Mullen was elected General Superior, which office she retained during a period of twenty-four years, witnessing in her long administration a great increase in the Community and a remarkable extension of the work assigned the Sisters in the Brooklyn and other dioceses.

On August 15, 1902, Mother Mary Louise was elected General Superior. Having been identified, as a pupil, with the opening of the Academy, and connected as a music teacher with the mother-house during her entire religious life, she was in every respect qualified to succeed the honored Superior with whom she had been so many years intimately associated.

As the town of Flushing grew more and more populous, the surroundings of the convent became proportionately less and less desirable as a site for the novitiate and the boarding school for young ladies. In February, 1896, through the kindness of the Bishop, the Right Rev. C. E. McDonnell, D. D., the Sisters were enabled to purchase a valuable piece of property comprising three hundred and fifty acres, formerly known as Pine Park, at Brentwood, New York. The Austral hotel and three fine cottages already graced the premises. The large brick structure later erected was the scene of very interesting exercises held on the occasion of the opening of the Academy, June 11, the Feast of Corpus Christi, 1903.

The Golden Jubilee of the first foundation of

the Sisters of Saint Joseph in the Brooklyn diocese was celebrated August 25, 1906. The Brooklyn Community, now numbering more than 700 members, is represented in almost every parish of the diocese.

The large main building at present in course of erection at "Brentwood" will afford greater accommodations to the senior students at the institution. The new edifice, like the present academy, is of light vitrified brick, constructed in steel, with brick columns. The girders and beams are arched with the reinforced concrete that underfloors the entire building. In every detail it is constructed according to the laws of New York City for fire-proof buildings.

Mother-houses that have branched off from the Brooklyn diocese are at Rutland, Vermont; Ebensburg, Pennsylvania; Boston, Chicopee Falls and North Adams, Massachusetts.

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SISTERS OF NOTRE DAME \*  
OF  
NAMUR  
1840

THE Institute of the Sisters of Notre Dame of Namur was founded in 1804, at Amiens, by Maria Rose Julie Billiard, a native of Cuvilly, in Picardy. Little Julie even in tender childhood was remarkable for her piety, which often inspired her to withdraw from the sports of her companions to

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\*Especially prepared by the Sisters of Notre Dame of Namur, Convent of Notre Dame, Sixth Avenue East, Cincinnati, Ohio.





BLESSED JULIA BILLIART

Foundress of the Sisters of Notre Dame, Beatified May 13, 1906



pray in some secluded spot, with a gravity and devotion far beyond her age. When Julie was seven years old she knew and understood her catechism perfectly and after school hours gathered her little companions around her to explain to them the elements of the Christian faith. Arrived at her sixteenth year, this chosen soul was initiated in the school of the Cross, for financial reverses and other misfortunes befell her family, while Julie herself, subsequent to a nervous shock occasioned by an attempt against her father's life, became unable to walk a step and was stretched on a bed of sickness for twenty-two years. Yet even during this period of suffering she gathered about her couch the poor and ignorant to teach them the truths of our Holy Faith.

This zeal and her reputation for sanctity drew upon Julie the hatred of the Revolutionists, who sought the death of "the devotee," so that she was compelled to flee to Compiègne, concealed in the bottom of a cart. During the three years of her stay there she was forced to change her lodgings five times in order to save her life. Her sufferings were intense, but Julie was less afflicted at her bodily illness than at the utter lack of spiritual help. God, however, consoled His faithful servant with a heavenly vision. On the summit of Calvary she saw our crucified Lord surrounded by a multitude of religious wearing a habit she had never seen before. As Julie contemplated this wondrous spectacle, she distinctly heard a voice saying: "Behold the spiritual daughters whom I give to you in the Institute which will be marked by My Cross." So clear was the vision, so deeply imprinted on her memory were the features of the religious, that in after years she could

say to postulants: "Yes, God wills you in our Institute, for I saw you among ours at Compiègne." And when the time came to choose a religious dress for her Sisters, without a moment's hesitation she gave detailed orders as to the shape and material, saying: "So it was shown to me at Compiègne."

In 1794 Julie was removed to Amiens where she first met the Viscountess, Blin de Bourdon, later known as Mother St. Joseph, whom God had chosen to be the co-foundress and second Superior General of the Sisters of Notre Dame. The formation of a religious congregation for the education of young girls was the result of a formal order to Blessed Julie in the name of God by Father Joseph Varin, S. J., who discerned her fitness for such an enterprise despite her infirm and helpless condition. In August, 1803, she rented a house in the Rue Neuve, Amiens, which the Sisters of Notre Dame regard as the cradle of their Institute. Here she received her first postulant and eight little orphans confided to her by Father Varin. In the chapel of this house the two foundresses and their postulant, on February 2, 1804, made or renewed the vow of chastity, solemnly dedicated themselves to the Christian education of young girls, and further proposed to train religious teachers who should go wherever their services were asked for.

Blessed Julie, who had not ceased suffering from physical pains for thirty years, twenty-two of which she had been confined to her couch by paralysis, was miraculously cured on the Feast of the Sacred Heart, June 8, 1804, and thus enabled during the twelve years of life that remained to her to labor actively for the glory of God, to

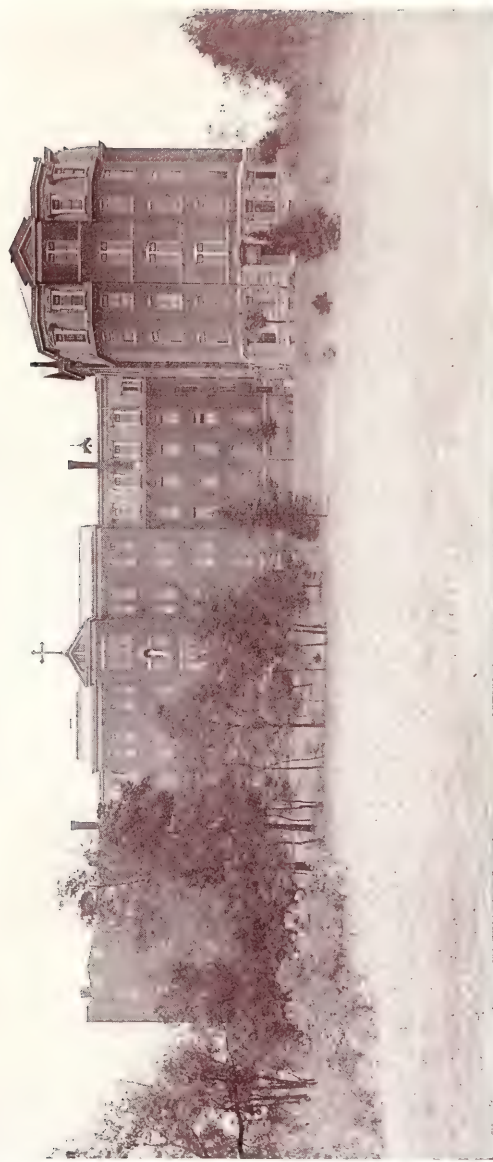
travel about and do all the business required for the establishment of fifteen houses of her Institute. The Foundress zealously devoted herself to the formation of her little community, taught her children the ways of the spiritual life and to attain the double end of the Institute secured for them teachers, among whom were Fathers Varin, Enfantin and Thomas, the last named a former professor in the Sorbonne. The first regular schools were opened in the autumn of 1806. God visibly blessed the work. The schools prospered, the number of subjects increased, so that the Foundress was able to respond to the many applications for new foundations and establish houses in several dioceses of France and Belgium. Among the Belgian foundations was Namur, which in 1809 became the mother-house of the Sisters of Notre Dame.

After the death of Blessed Julie, which occurred on April 8, 1816, the co-foundress, Mother St. Joseph, was elected Mother General. It was during her generalate that the system of school management still in use among the Sisters of Notre Dame was drawn up; twenty-two new foundations were made, and a colony of Dutch Sisters was trained to form a separate family of Blessed Julie's daughters, known in this country as the Sisters of Notre Dame, Cleveland, Ohio, or German Sisters of Notre Dame. Under Mother Ignatius, the third Mother General, the first colony of Sisters crossed the Atlantic to open a house in Cincinnati, Ohio. The term of Mother Constantine was marked by the formal approbation of the Rule by Gregory XVI. in 1844; the first mission to England in 1845, to California in 1851, and Guatemala in 1859. Under Mother Aloyse, twenty houses were established in



Belgium, England and America. Her successor, Mother Aimée de Jesu, made foundations in Congo Free State, Zambesi, Kronstadt and Orange River Colony, South Africa. During this generalate Mother Julie Billiard was solemnly beatified by Pius X., May 13, 1906. Mother Marie Aloyse was the first Superior General who visited the American houses. The present Mother General, Mother Maria Julienne, was elected in April, 1912.

In 1840, John Baptist Purcell, first Archbishop of Cincinnati, asked for a colony of Sisters of Notre Dame from Namur for his metropolitan city. Accordingly eight Sisters embarked at Antwerp on September 9 and arrived in Cincinnati on October 30. His Grace gave them a truly cordial and parental reception and conducted them to the Sisters of Charity, whose guests they remained for two weeks. Sister Louis de Gonzague, the Superior of this band of pioneers, rented a small house on Sycamore Street opposite what was then the cathedral, where the Jesuit Church, St. Francis Xavier, now stands. In this unsuitable abode the Sisters remained but a few weeks. Favored by Providence they were enabled to purchase the Spencer residence, located about a square from the cathedral, and a few days before Christmas they were installed in their new house. This house was considered one of the best and most elegant of the city, a claim which was well substantiated, as it has remained in a good state of preservation to this day, though it forms but a fractional part of the large pile of buildings composing historic "Sixth Street Convent." Hasty preparations enabled the Sisters to open simultaneously a boarding school and academy, or day school, and a free school on January 18, 1841.



NOTRE DAME ACADEMY AND AMERICAN NOVITIATE FOR THE SISTERS OF  
NOTRE DAME OF NAMUR  
Grandin Road, Cincinnati, Ohio



From the first day the attendance was satisfactory. The ever increasing number of pupils soon crowded the Sisters out of their community rooms and obliged them to purchase some adjoining property where a commodious wooden building, called by the boarders "Colonade Row," was built. In 1843 the Academy was incorporated under the name, "St. Mary's Female Educational Institute of Cincinnati." In 1843, when six more Sisters arrived from Namur, a new house was founded in Toledo, Ohio. Sister Louis de Gonzague was appointed Superior of the new foundation, and Sister Louise, one of the original group, was named Superior of Cincinnati, and of all the houses to be founded east of the Rocky Mountains. The schools in Cincinnati grew apace, so that in the course of ten years three buildings were erected and pulled down again to be rebuilt on a larger scale. The Sisters took charge of parochial schools in various parts of the city, teaching there all day but returning to their convent home each evening. A house was opened in Boston, Mass., in 1848, and one in Dayton, Ohio, in 1849. Foundations in Lowell, Mass., Roxbury, Mass., Columbus, O., Salem, Mass., Philadelphia, Pa., and Lawrence, Mass., followed. In the meantime the ever increasing number of pupils at "Sixth Street" and the encroachments of the rapidly growing business part of the city necessitated the removal of the boarding-school to a more favorable location. In 1859 a place suitable for this purpose was purchased near Reading, Ohio, about ten miles from Cincinnati, and to this ideal home, "Mount Notre Dame," the boarding-school was transferred in 1860. About the same time the Jesuit Fathers in charge of St. Xavier Church built a parochial

school, almost adjoining the Convent on Sixth Street, for the children of their parish, and thus the entire pile of buildings which originally accommodated boarders, day scholars and parish children was left for Academy and Community purposes. In 1867, in response to the oft-repeated desire of Archbishop Purcell, another Academy was opened at Court Street in Cincinnati, for the convenience of the pupils residing in the western section of the city. Sister Superior Louise for forty-six years wisely governed the steadily growing Institute in America. At her death in 1866, she left in thirty convents, over eight hundred religious, teaching twenty-five thousand children. The first novice she had clothed in the religious habit, Sister Julia, having been her support and counsellor for years, succeeded her as Provincial Superior, and held the office for fifteen years. She made fifteen foundations, the principal one being that of Trinity College, Washington, D. C., an institution devoted solely to the higher education of women. In the ten years of its existence it has more than realized the hopes of its zealous and enlightened foundress. Sister Superior Agnes Mary continued the work along the lines traced out by her two predecessors until her death in 1910. The present Provincial, Sister Superior Mary Borgia, was appointed in April, 1911.

Simplicity, largeness of mind and freedom from little feminine weaknesses have ever been the distinguishing traits of the Sisters of Notre Dame and their pupils. Though time and experience have brought additions to the first constitutions drawn up by Blessed Mother Julie and Father Varin, none of the fundamental articles have been changed. The sole exterior labor of the Sisters

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of Notre Dame is the education of young girls in concert with the parochial clergy. The Institute is governed by a Superior General residing at the mother-house in Namur. She appoints the provincials and local superiors, decides upon foundations and visits the secondary houses. The distinction between choir and lay Sister has never existed among the Sisters of Notre Dame; each Sister is put to the work for which her Superior deems her most fitted. Though not cloistered, the Sisters do not leave their convents save for necessity; they pay no visits to relations, friends or public buildings. According to the needs of the schools, the Sisters pass from house to house, and even from province to province, as obedience enjoins.

There are three novitiates in America; at Cincinnati, for the central part of the United States; at Waltham, Mass., for the Eastern states, and at San José for the California province. A sound judgment, good health, aptitude for the work of the Institute, a fair education with unblemished reputation, good morals and an inclination to piety are the qualifications deemed indispensable for applicants to the Institute. "Great souls are needed for the great work of our Institute," Blessed Julie said. "Souls of faith, able to sacrifice themselves, characters which know no difficulty where the glory of God is concerned."

SISTERS OF PROVIDENCE OF  
ST. MARY-OF-THE-WOODS \*

1840

AMONG the first religious communities to cross the Alleghenies was a band of Sisters of Providence of Ruillé-sur-Loir, France, who, in 1840, founded near Terre Haute, Indiana, a convent known as St. Mary-of-the-Woods, and at the head of the little band was a religious whose name, we trust, will soon be raised to the altars of Mother-Church. It stands for all that is noblest and most beautiful in the religious life, for a charity and zeal carried to heroism—Mother Theodore Guérin.

At Étables, Côte du Nord, France, a Breton seaport town, Mother Theodore, Anne Thérèse Guérin, was born on October 2, 1798. Her father, Laurent Guérin, was a naval officer in the service of the Emperor Napoleon I. Returning home before the Russian campaign of 1812, he met with a violent death at the hands of brigands near Avignon. This tragic bereavement cast a deep shade of seriousness over the otherwise bright and happy childhood of little Anne Thérèse. Intelligent and gifted, a born leader, and withal possessed of profound and correct judgment and the most valuable qualities of heart, she early devoted all in desire and in intention to the service of the King of kings. The consent of her invalid mother to her following her vocation was obtained only after long delay, and it was at twenty-five years

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\*"Especially prepared from material furnished by the Sisters of Providence of St. Mary-of-the-Woods, St. Mary's, Vigo Co., Indiana.



A SISTER OF PROVIDENCE OF ST. MARY-OF-THE-WOODS  
St. Mary's, Vigo County, Indiana



that Mlle. Guérin asked and obtained entrance to the novitiate of Ruillé-sur-Loir—the mother-house of the Sisters of Providence.

This religious organization was founded in 1806 by M. l'Abbé Dujarié, who, in 1803, had been appointed to the borough of Ruillé-sur-Loir and the surrounding country. The good Curé had found the people of his mission in most deplorable condition; the extreme poverty in which the majority of them lived was exceeded only by the moral condition into which they had fallen. Sick at heart but undaunted the zealous Abbé appealed for help to the few amongst his parishioners who preserved the faith, and a few who were provided with ample means.

Having presented a picture of the misery and needs of his people it was some time before those were found who would devote themselves, exclusively, to instructing the children and caring for the sick.

Two young women offered themselves for this work and zealously entered upon it under the direction of the Abbé. In time others were drawn to imitate the example of these generous women, whose labors in a distant part of the parish necessitated their occupation of a house apart from their own families and friends. "Little Providence" was the name they gave to the abode wherein they dwelt for the continuance of the work they had undertaken.

Seeing the number of earnest workers established in "Little Providence," the Abbé soon realized the need of a rule of life for them. In compliance with their desire to be formed into a community with the exercise of a spiritual life, Abbé Dujarié arranged to place seven of these fervent



women under the care of the good nuns at Beaugé that their lessons in discipline and practices of the interior life might be learned. Nearly a year passed before "Little Providence" welcomed home their "Sisters" to whom a religious costume had been given; the habit closely resembled that worn at present by the Sisters of Providence.

The advent of the Sisters gave a new impetus to the work in the district of Ruillé-sur-Loir, subjects presented themselves for admission into the little community and neighboring curés soon began to solicit establishments for their parishes.

In 1818 the new community admitted to their number Mlle. Josephine Zoé Roscöat, of a noble and ancient family of Brittany.

For some time Mlle. du Roscöat had been desirous of especially consecrating her life to the service of God, but the feeble health of her father—Count du Roscöat—caused her to sacrifice, for a time, the satisfying of her desires. Upon the death of her father, the Countess placed no obstacles to prevent the fulfillment of her daughter's vocation. Mlle. du Roscöat remaining at "Little Providence," completed her term of probation according to the conditions imposed by Abbé Dujarié. Mlle. du Roscöat was the first of those in "Little Providence" to make open profession of vows; she was also the first to be elected Superior and the first to bear the title of Mother, under the revised statutes which Abbé Dujarié gave the new Congregation. Mother du Roscöat has, therefore, always been considered by the Sisters of Providence as their foundress.

In Easter week of 1822 Mother du Roscöat began a visitation of the various establishments then conducted by her Sisters.

On June 25, having been seized with typhoid fever, Mother du Roscöat passed away after only four years of religious life, but years of great accomplishments. It was in the fall of the year following the death of Mother du Roscöat that Mlle. Guérin entered the convent at Ruillé-sur-Loir, where she received the name of Sister St. Theodore.

So evident was her progress in the highest paths of spirituality, and so marked her natural endowments, that on the day of her profession she was appointed Superior of the house in Rennes, one of the largest establishments of the Congregation. Here, and later at Soulaines—where she was decorated by the French Academy for personal qualifications and her efficient work in the schools—she spent fifteen years.

In 1840, in response to the urgent request of the Rt. Rev. Celestin de la Hailandière, bishop of the diocese of Vincennes (now Indianapolis), Indiana, six Sisters of Providence were granted permission by the Superior General at Ruillé-sur-Loir to undertake the establishment of a foundation in America. Sister Theodore was selected to be their Superior.

In the forests of Indiana, Mother Theodore found her life-work. Here amid poverty, hardships, sufferings,—interior and exterior,—was brought to completion in her own soul the beautiful edifice of religious perfection, whose memory is still a guiding star to her daughters.

Sheltered at first in two rooms of a poor small farm-house, the Sisters had scarcely gathered together a sufficient provision for the winter when a disastrous fire reduced the little pioneer band to destitution. Mother Theodore returned to

France in search of aid, but was hastily recalled by the troubles which had come upon the community in her absence. Narrowly escaping death by shipwreck en route, she returned to St. Mary's only to find that the Bishop—though pious and well-intentioned—had, through indiscreet zeal, well-nigh wrecked the little craft of the struggling community.

The period of six years which followed was one of unmingled and bitter suffering in the life of Mother Theodore and her Sisters, these trials terminating only by the resignation of the Right Reverend Bishop, who retired to his hereditary estate in France.

The Indiana foundation became independent of Ruillé in 1843, owing to the distance and the special wish of the Bishop of Vincennes.

For fifteen years Mother Theodore, though suffering from many long and painful illnesses, labored in America. Aided by the saintly Sister St. Francis Xavier as Novice Mistress, she molded to the religious virtues the members of the rapidly growing Congregation and established schools for the young in many parts of the Ohio valley. Her heroic spirit of self-denial made her recoil before no sacrifice.

God in His own good time crowned her work with a superabundance of heavenly blessings; her last years were marked by undiminished labors and brightened by celestial visitations and rare graces, and her death in 1854 was the beginning of a veneration and religious devotion which has steadily increased.\*

That Mother Theodore builded better than she knew is shown by the prosperity of the institu-

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\*At the time of this writing the diocesan process for the beatification of the "Servant of God" has just been completed.



MOTHER HOUSE OF THE SISTERS OF PROVIDENCE OF ST. MARY OF THE WOODS  
(South View) St. Mary's, Vigo County, Indiana





tion,—St. Mary-of-the-Woods, now recognized one of the foremost among the educational institutions of the country.

The Rules of the Congregation were approved by the Holy See in 1887. Academies, parochial schools, orphanages and industrial schools scattered throughout the states of Indiana, Illinois, Michigan, Nebraska, Massachusetts and Maryland, with more than twenty thousand children, are now in charge of the Sisters of Providence. Among the most interesting of the recent foundations is the Seminary of Our Lady, opened in 1904, at Mount Marion, Washington, D. C. In memory of the Jubilee of the Definition of the Immaculate Conception, celebrated that year, the new institution received the name "The Immaculata."

At St. Mary-of-the-Woods, the beautiful white stone church, the imposing academy and college, the mother-house, the novitiate, the chaplain's residence and the Woodland hotel, form a striking contrast to the primitive log or frame structures that preceded them.

"You were founded by saints," said an eminent prelate in explanation of the evident blessing which rests upon St. Mary-of-the-Woods. Therein of a certainty lies the secret of the prosperity of the Sisters of Providence of St. Mary-of-the-Woods.

## SISTERS OF THE HOLY FAMILY \* (Colored Sisters)

1842

THE Congregation of the Sisters of the Holy Family was founded in New Orleans, Louisiana, in the year 1842.

The members of the community are zealous colored women interested in the Christian education of the children of their race.

The mother-house and the novitiate of the Congregation is located at No. 717 Orleans Street, New Orleans, Louisiana.

The Sisters have charge of establishments in the Archdiocese of New Orleans and the dioceses of Galveston and Little Rock.

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\*Catholic Directory of 1912, published by P. J. Kenedy & Sons, New York.

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## SISTERS OF THE HOLY CROSS \*

1843

AMONG the many religious orders having their origin in France during the half century of religious renaissance which followed the Napoleonic period there, we find the Congregation of the Sisters of the Holy Cross.

At the hands of their founder, the illustrious and saintly Abbé Moreau, Canon of the Cathedral

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\*Especially prepared from "A Story of Fifty Years," from the Annals of the Sisters of the Holy Cross. Furnished by the Sisters of the Holy Cross, St. Mary's Convent, Notre Dame, Indiana.

of LeMans and Professor of Divinity in the Seminary, the first candidates for the new community received the habit on September 29, 1841, in the Convent of the Good Shepherd at LeMans, four religious being received into what was then called the Congregation of the Seven Dolors. The Sisters made their novitiate at the Convent of the Good Shepherd where they learned the first lessons of the religious state and laid deep the foundation on which they were to rear the structure of their spiritual life.

At the end of a year they were admitted to the religious profession under the formal title of the Sisters of the Holy Cross, and under the special patronage of Our Lady of the Seven Dolors.

The zeal of the Abbé Moreau left no means untried to perfect a foundation which he hoped, in the designs of Providence, would become a not unimportant factor in the work of Christian Education. In the first days of the community he placed before them a plan of government and a summary of the obligations incumbent upon them in their double capacity of religious and instructors of the young by both precept and example.

Father Moreau realized that every age has its special needs, and, while inculcating the virtues of the hidden life and a sanctity based on a perfect observance of the vows and virtues of the religious state, he so ordered the governing principles of the congregation as to meet the demands of the times in presenting the best that an educational body could offer without in anywise allowing it to turn from the way of the Holy Cross.

When the noble young missionary, Father Sorin, who had left his beloved France to labor amongst the Indians in the New World, feeling the need of

Sisters in his missions, wrote to Father Moreau asking his aid in this need, Father Moreau at once arranged for the departure of some Sisters from his new community, and on June 6, 1843, four Sisters of the Holy Cross left France to come to the United States, to the missions near the now far-famed Notre Dame, in St. Joseph County, Indiana.

Before long Father Sorin saw the necessity of establishing the Sisters permanently, the zealous and earnest spirit shown by them soon attracted others who wished to join in their religious life. Father Sorin consulted the Rt. Rev. Celestine de la Hailandière, Bishop of the Diocese, with a view of obtaining the required authorization for establishing an American novitiate for the Sisters of the Holy Cross. The bishop, however, refused to allow such a foundation in his diocese, as he had invited the Sisters of Providence to come from France and make their foundation in his diocese, he feared two educational institutions could not be supported. Father Sorin did not share the view of the bishop, with prophetic insight he traced the geographical circles from which each of the two Sisterhoods would draw their immediate patronage and the lines did not conflict. However, he submitted to the bishop's ruling, trusting that God would show His Will in the matter. His faith and hope had speedy reward. In Bertrand, a little village a few miles from Notre Dame, on the Michigan side of the Indiana-Michigan State line, Father Sorin saw a possible location for the Sisters, beyond the limits of the diocese of Vincennes, yet not too far removed from their own missionary and community center.

After prayerful deliberation Father Sorin laid the case before Bishop Lefevre of Detroit, and



A SISTER OF THE HOLY CROSS  
St. Mary's Convent, Notre Dame, Indiana





asked the privilege of establishing the Sisters at Bertrand in the Michigan diocese. Bishop Lefevre at once granted the necessary permission and supplemented it by words of approbation and encouragement. On July 16, 1844, the pioneer band of Sisters from France, and four American postulants, took up their abode in the dwelling secured for them from Mr. Bertrand after whom the village was named.

The Bishop of Vincennes, on hearing this, appealed to Bishop Lefevre in such a manner that the Bishop of Michigan withdrew the permission he had granted. Father Sorin went to Detroit for a personal interview with the bishop and to bring about a final settlement of the matter. His visit was most opportune, for Bishop Purcell of Cincinnati, arriving while he was there, the case was submitted to him. After studying the situation, Bishop Purcell decided that Bishop de la Hailandière's fears were without ground. As a result of this conference, Bishop Lefevre withdrew his prohibition, renewed his first permission and gave to Father Sorin and the Sisters of the Holy Cross his paternal and episcopal benediction.

The Summer of 1844 was a time of preparation for the postulants at Bertrand, and a time of anxiety and responsibility to the founder of this community in the New World. In September of that year the first ceremony of the "reception of the habit" took place, in October three more sisters from France joined the pioneer colony, and on December 8, the second "reception" was held. The Community of the Sisters of the Holy Cross began to show organization and Bertrand, Michigan, was the seat of the humble mother-house.

In 1845, a grant of 5,000 francs by the Society

of the Propagation of the Faith, and a donation of seventy-seven acres of land from the inhabitants of Bertrand made it possible to carry on and even to extend the work of the Sisters, a new building was erected, and new subjects continued to present themselves for admission into the Congregation.

In 1846 Father Sorin was recalled to his native land and after some months there, returned with a number of French Sisters and postulants who were desirous of affiliation with the Holy Cross Sisters in their American missions.

The foundation years then gave place to the period of actual organization, and from 1848 to 1855 the Community took shape along positive lines laid down by the intrepid Father Sorin, who, known in those days as Father Superior, and later as Father Provincial, had all the cares and all the anxieties regarding matters spiritual and temporal, that fall to the lot of a founder.

Inconveniences notwithstanding, the school at Bertrand had all the pupils that could be accommodated, though up to this time, because of the scarcity of teachers, little could be offered. In 1850 the roll showed fifty boarders, and everything so well organized as to justify the publication of a prospectus setting forth the advantages of St. Mary's Academy, as the new school was called. In January, 1851, the State of Michigan recognized St. Mary's and granted a charter to insure the carrying on of the good work and at the same time to give the public confidence in the institution.

In the year 1851 Eliza Gillespie of Lancaster, Ohio, on her way to Chicago, where she was to enter a convent, accompanied by her mother, vis-

ited Notre Dame for the purpose of saying goodby to her brother Neal, then preparing for the priesthood. During this visit the needs and mission of the Sisters of the Holy Cross appealed to her so forcibly that she decided to spend a few days at the convent at Bertrand.

After some days spent in prayer, in silence and in careful deliberation, Eliza Gillespie, whose ancestry in this country takes us back to 1765, announced her decision to remain with the Sisters of the Holy Cross, and this after having seen the privations and the hardships that made up their humble life. It was at once arranged by the council at St. Mary's for the new postulant to make her novitiate at the mother-house in France, and there be thoroughly grounded in the principles of the religious life. Immediately after her reception, on the feast of the Patronage of St. Joseph in 1853, Eliza Gillespie, as Sister Mary of St. Angela, accompanied by Sister Mary Emily, left for France, where, under the guidance of the Very Reverend Superior General, Father Moreau, she passed her period of probation in the convent of the Sisters of Bon Secours, at Caen, and with such evidences of a marked vocation that, by dispensation she made her religious profession the same year on December 15. February 2, 1854, found her again at St. Mary's, Bertrand, where she was charged with the direction of the school, and from that time until her death, in 1887, she continued to be associated with the administrative body of the now flourishing community.

With her whole heart in the work, Mother Angela took up the first task allotted her and at once showed the wisdom of those who had made the appointment. Her strong intellect, broad culture

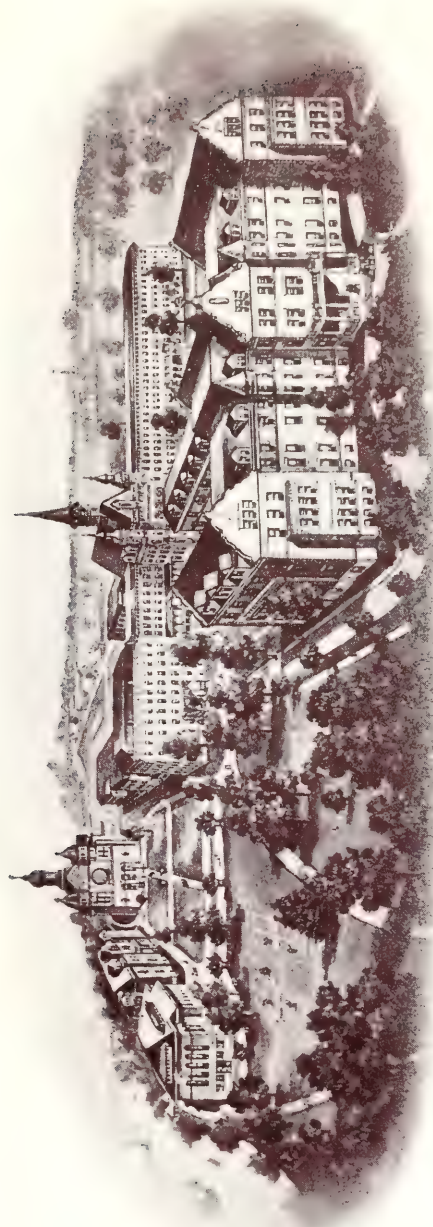
and high sense of the responsibility resting upon the Christian woman, led her to formulate the plan of education which St. Mary's has ever striven to carry out.

In the year of 1855, all objections on the part of the See of Vincennes having been withdrawn, it was resolved to remove St. Mary's to a more suitable site, which Father Sorin, after much difficulty, had secured for the Sisters. A sufficient appropriation for the erection of a mother-house was made, and on April 24, 1855, the corner stone was blessed by Father Sorin and the title "St. Mary's of the Immaculate Conception" given to the institution. In May of that year the Industrial school, conducted by the Sisters in the nearby town of Mishawaka, was transferred to an eminence overlooking the ravine east of the present building at St. Mary's, and was known as St. Joseph's School. However, the demands for Sisters in other lines of duty made it necessary to discontinue the work of training in the industrial arts.

By September of 1855 the Community and Academy was entirely removed from their first home, in the little village of Bertrand, and established at the present beautiful site of "St. Mary's." Between the years 1847 and 1855 several foundations were made in Michigan and Indiana by the Sisters.

In 1857 Father Moreau came from France to make his first visit. It was at this time the severance of the Sisters of the Holy Cross in the United States from the mother-house in France was determined upon, but not until 1862 was the division finally made. The foundation at St. Laurent, Canada, made in 1847, by a colony of Sisters from France and four from St. Mary's remains under





MOTHER-HOUSE, NOVITIATE, COLLEGE AND ACADEMY OF THE SISTERS OF THE HOLY CROSS

Saint Mary's, Notre Dame, Indiana



the authority of France, while since 1869, by Papal recognition, the Sisters of the Holy Cross in the United States are a distinct Order, with St. Mary's as the mother-house and the site of the general novitiate.

The first regular election of officers was held at St. Mary's in August of 1869, and the first Council of Administration was composed of Mother M. Angela as Mother Superior; Mother M. Charles, First Assistant; Mother M. Eusebia, Second Assistant; Mother M. of the Ascension, Mistress of Novices, and Mother M. Emily, Stewardess,—all able women, and all thoroughly imbued with a deeply religious spirit. Rules in accordance with the Constitution were drawn up and with the Directory were issued in 1870. In 1889, Apostolic approbation of the new Constitutions of the Congregation of the Sisters of the Holy Cross was granted for a term of seven years.

In 1861, animated by Christian charity and zeal, the Sisters of the Holy Cross responded to the country's call of need by volunteering to go to the succor of the sick and wounded in the military hospitals and on the field of battle. From the beginning of the Civil War period until its close, they gave their untiring services. The war records of those momentous years (1861-1865) bear the names of nearly four score Sisters of the Holy Cross, with Mother Angela in active charge of their work.

The chronology of the period from 1865 to 1880 opens with the founding of Our Lady's Journal, the *Ave Maria*, and St. Mary's claims a small share in the honor of the event through Mother Angela's brief term as assistant to the Very Rev. Father Sorin, founder and first editor.

Two special features of the community, for many years peculiar to St. Mary's, are the summer school and the scholasticate. Many years before the Chautauqua movement, generally considered initiatory of the summer schools now so common throughout the country, vacation classes were carried on at St. Mary's; regular lecture courses were given, laboratory and class work prosecuted, and the best in pedagogics inculcated in theory and practice. The scholasticate, according to the Constitutions of the Sisters of the Holy Cross, is a period after the noviceship and before the final vows, extending over several years, during which time special attention is given to the science and art of teaching. This institution has ever been regarded as most important, though the pressing demands for sisters at home and on the missions not infrequently interfere with its functions, leaving to the summer school part of the training for the young teachers.

Interesting among the many educational institutions of the Congregation is St. Catherine's Normal Institute in Baltimore, a normal school for Catholic teachers, founded in 1875 by Mother Angela.

The Sisters also have the care of many orphan asylums throughout the States and have many of the finest and best-equipped hospitals in the country; training schools for nurses have recently been established at several of their hospitals.

In 1898 the younger generation of the Sisters of the Holy Cross had an opportunity to show their spirit of devotedness to their country and serve in the hospitals of the South during the late Spanish-American trouble. In January of 1899, the Sisters were ordered to Cuba by transport *Pan-*

*ama*, a prize vessel captured from the Spanish. Arrived in Matanzas, orders were received from the Surgeon-General to return to the United States, and, soon after, the services of the Sisters were no longer required. Sister Brendan, Directress of Mt. Carmel Hospital, in Columbus, Ohio, at the instance of Governor Bushnell, was given charge of two hospital trains which were sent South to bring home the sick soldiers of the Ohio regiments. Sister Brendan also went to Porto Rico on the same merciful errand.

The brief term of the Sisters was officially recognized, and the archives at St. Mary's hold highly prized testimonials from officials, including record of a personal tribute from President McKinley, as to the efficiency, devotedness and "splendid military discipline" of the Sisters of the Holy Cross, who felt honored to be associated in its hour of need with their beloved country.

Conditions in the world of education have brought about many changes in things pedagogical since the establishment of St. Mary's, and, as ever, St. Mary's has seized upon the salient points of good in the new methods, while holding fast to the fundamental, time-tried principles of the old system.

A little town in itself has St. Mary's become, the loved home of the Sisters of the Holy Cross, with its church, its convent, novitiate, infirmaries, the academy and the connected buildings and the newer college building, for in 1898 St. Mary's was empowered to confer the degrees of higher education.

Since the death of Mother Angela, several administrations have ruled, wisely and well, and now, in this year of 1912, in the corps of officers



composing the Administrative body of the Congregation are: Mother M. Perpetua, Superior General; Mother M. Aquina, Local Superior; Mother M. Pauline, Directress of the College and Academy; Mother M. Barbara, Mistress of Novices, and Mother M. Cyriaca, Stewardess. Under this efficient staff, St. Mary's and the Sisters of the Holy Cross are today fulfilling the promises and realizing the hopes of the past and proving active factors for good in Church and State, and successful promoters of the truly Christian, truly Catholic spirit in the home and in society.

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### SISTERS OF THE GOOD SHEP- HERD \*

1843

THE Congregation of Our Lady of Charity of the Good Shepherd of Angers, or "Sisters of the Good Shepherd" as they are more generally known, were founded in France in 1835 by Mother Mary Euphrasia Pelletier, who died in the odor of sanctity in 1868 and was declared Venerable by Leo XIII., December 11, 1897. The Congregation as established by Mother Mary of St. Euphrasia Pelletier is a branch of the Religious of Our Lady of Refuge, founded in 1641 by Blessed John Eudes.

The Sisters of the Good Shepherd soon spread beyond the confines of France to Italy, to Germany and other parts of Europe. At the invitation of the Saintly Bishop Flaget five Sisters came

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\*Especially prepared from material furnished by the Sisters of the Good Shepherd, Monastery of the Good Shepherd, Carthage, Ohio.



VENERABLE MOTHER MARY OF ST. EUPHRASIA PELLETIER  
Founder and first Superior General of the Congregation of Our Lady of Charity  
of the Good Shepherd of Angers. Died April 24, 1868. Declared  
venerable by Pope Leo XIII. December 11, 1897



to the United States in 1843 and established a Monastery in the city of Louisville, Kentucky.

Animated with the zeal of their holy foundress the Sisters have carried on her noble work in the United States and today they have six large Provinces with more than fifty Monasteries throughout the States.

The special object of the Sisters of the Good Shepherd is to labor for the preservation and education of destitute, innocent girls, and for the conversion and sanctification of those fallen women whom Providence brings to their doors. In this work for the amelioration of their sex, the Sisters make no distinction of class, color, creed or nationality.

Those given to the care of the Sisters are placed in any of the five departments established in their monasteries. The Preservation Class, which is composed of orphans and other poor, destitute girls, who have been rescued from surroundings that would prove prejudicial to their moral well being; in many cases children of very respectable parents, too poor to afford their daughters a convent education and who wish to secure for them thoroughly Catholic training, are received in this department for a nominal sum. All the Preservation Children are given a solid education and taught industries that will enable them to earn an honest livelihood upon leaving the shelter of the school at the expiration of their eighteenth year. As a reward for application and good conduct the children who are deserving receive training in vocal and instrumental music:—in some classes they are given instruction in bookkeeping, stenography, typewriting, etc. Colored children are formed into a separate class.

The Penitent Class is an entirely separate department for wayward girls and unfortunate women. Many of these seek the protection and motherly care of the Sisters of their own volition, while others are sent to the monastery by their parents or guardians or brought by officers of the law. The Penitents are usually employed at machine and laundry work and are given every opportunity of mental, moral and physical improvement. A separate reformatory for colored women is established in every monastery to which these are admitted.

To foster a spirit of piety and devotion among their charges the Sisters of the Good Shepherd have established the Sodality of the Blessed Virgin among them. The children of the Preservation Class who have received their first Holy Communion, and the girls and women of the Penitent Class who have reformed and are converted, are eligible to become members. Membership in the Children of Mary imports a certain distinction and imposes the obligation of seconding the efforts of the mistress of the class.

Members of the Penitent Class, who have given ample proof of their sincere conversion and who desire to consecrate their services to the welfare of the Penitent Class, are invested with a simple black habit and are called Consecrates. As assistants to the Mistress of the class the Consecrates exercise a salutary influence by word and example upon the raw material in the class. Without assuming the responsibility of vows the Consecrates thus become a powerful factor in the work of the Reformatory.

The crowning work of the Sisters of the Good Shepherd is the Magdalen Sisterhood. For wise



reasons the Sisters of the Good Shepherd do not admit women to membership in their Congregation, who at any time were members of the Preservation or Penitent Classes, or who are laboring under disabilities of birth, family connections and the like. To meet the desire of chosen souls who have renounced the world and feel called to a higher and holier life, after having passed through the Penitent Class, Mother Mary Euphrasia established a separate sisterhood called the Magdalens. Many women who have not been members of the Penitent Class, but who are desirous of living a life of perfect seclusion, penance and prayer, join this sisterhood. The Magdalens occupy a separate building on the premises of the Sisters of the Good Shepherd and are governed by a directress appointed by the provincial superior. They make the three vows of religion, live and dress according to the rule of Carmelites and are under the jurisdiction of the Bishop in whose diocese they reside. The Magdalen Sisters observe perpetual cloister and recite the Office of the Blessed Virgin. They give about seven hours a day to spiritual exercises and devote the remaining time to some quiet employment, such as sewing, embroidery and domestic duties.

As a Congregation of Missionary women, the Sisters of the Good Shepherd were approved by Pope Gregory XVI. in 1835 and by Pope Leo XIII. in 1897.

Observing the Rule of St. Augustine as defined by the Constitutions approved by Pope Benedict XIV. in 1741 for the Order of Our Lady of Refuge, amended and adopted to meet modern exigencies by the Cardinal-Protector of the Order of the Good Shepherd in 1897, the Sisters live a strict

community life, and add to the ordinary vows a vow to labor for the conversion of fallen women.

Though all share in the labors of the Monastery, yet for the furtherance of their especial work the religious of the Order of the Good Shepherd are formed into two branches:—the Cloistered Sisters who never leave the grounds of their respective Monasteries, except when sent to other houses within the province; they follow spiritual exercises dictated by the mild and prudent spirit of St. Francis de Sales, their spiritual directory and part of their Constitutions being from the inspired pen of this gentle Saint. These Sisters preside over the different Classes and direct the work of the Institute.

The Outdoor Sisters, who are exempt from the enclosure, transact the outside business of the Community; nevertheless, when in the convent they follow the same spiritual exercises and observe the same rule.

The Cloistered Sisters wear a white habit and scapular, with a blue cord; the Outdoor Sisters, however, owing to their peculiar work, are dressed in a black habit with a blue cord. All carry the rosary of Our Lady and the crucifix at their side, and wear a large silver heart, on which the figure of the Good Shepherd is engraved.

Besides the ordinary qualifications for a religious vocation, postulants of the Order must possess an unusual amount of prudence or common sense, be characterized by a spirit of generosity and be animated by a burning zeal for the salvation of souls. Postulants will be received from the age of sixteen to thirty; fairly robust health and freedom from any noticeable physical defects are, of course, special requisites.

Poverty will never debar young women of stainless reputation from the Sisterhood. Though no dowry is ever stipulated, postulants with means are expected to endow the Congregation at their final profession with their earthly possessions, just as they would take their property with them, were they to contract earthly alliances. Thus far the needle and laundry work of the Sisters of the Good Shepherd has produced sufficient revenue for the Sisters to meet their ordinary expenses and enabled them to shelter and provide for the thousands of women and children whom God has entrusted to their maternal care.

The grounds on which the Monasteries of the Sisters of the Good Shepherd are erected, are necessarily extensive and afford the Sisters and their charges ample space for healthy exercise and innocent recreation.

Three special advantages in the religious life are enjoyed by the Sisters. 1. Their work is of such a nature that it requires a large number of members in every Monastery; this circumstance gives the Sisters the fullest advantage of community life. 2. Their work is so varied that the special talents of every member may be employed to the best advantage. 3. The Sisters have the opportunity of exercising their zeal and of performing heroic works of charity with the least possible detriment to their own spiritual progress.

The Sisters of the Good Shepherd are governed by a Mother General who is elected every six years. The Congregation at present is divided into thirty provinces and possesses Monasteries in Europe, Asia, Africa, North and South America and Australia. As is customary in religious congregations with a Superior General, the provincial

and local Superiors and their Assistants are appointed by the Mother General and her Council.

The Province of Carthage, established in 1857, is among the oldest and most efficient in the United States. It has two Monasteries in Louisville, Kentucky, and one in each of the cities of Cincinnati, Cleveland, Columbus, Toledo, Ohio; Newport, Kentucky; Indianapolis, Indiana; Detroit and Grand Rapids, Michigan. The mother-house and novitiate of this Province is situated most picturesquely on a healthful eminence at Carthage, a northern suburb of Cincinnati. Other Provincial Houses of the Good Shepherd in the United States are situated in New York City, Philadelphia, St. Louis and St. Paul.

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## SISTERS OF MERCY \*

1843

To Ireland, the Isle of Faith, is America indebted not only for many of its most learned and zealous prelates but also for some of its most distinguished religious orders of women.

The Congregation of the Sisters of Mercy was founded in Dublin, Ireland, in the year 1827, by Catherine Elizabeth McAuley, the descendant of an ancient and distinguished Catholic family. After an eventful and serious youth, Catherine resolved to devote her life to the service of God's poor and to aid in the alleviation of human misery.

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\*Especially prepared from data furnished by the Sisters of Mercy, Convent of Mercy, 1075 Madison Avenue, New York City; Shea's "History of the Catholic Church in the U. S."; Catholic Encyclopædia.



MOTHER GENEVIEVE

For many years Superior of Sisters of Mercy, Xavier Park, Chicago, Illinois





When, in 1822, Miss McAuley came into full possession of her inheritance she felt that God required her to do something permanent for the poor, and she determined to carry out an early vision she had of founding an institution in which women might, when out of work, find a temporary home. In this undertaking she was wisely advised, and after deliberation a site on Baggott Street in Dublin was selected for the establishment.

On the Feast of Our Lady of Mercy—September 24, 1827—the new institution was opened. Planned as a home for destitute women, for orphans, and to serve as a place for schools for the poor, Miss McAuley, with two companions, personally undertook the management of the home. There was no idea then of founding a religious institution; on the contrary the foundress's plan was to establish a society of secular ladies who would spend a few hours of each day in instructing the poor. Gradually, however, the interior life of these associates and their external occupations and relations became too much like the monastic life to remain under secular rule. The ladies had already assumed a sombre and rather uniform dress and playfully called each other "Sister"; moreover they occasionally took a meal on the premises and even at times remained over night.

In 1828, Archbishop Murray permitted the staff of the Institute to assume a distinctive and uniform dress and to publicly visit the sick. In the same year the Archbishop desired Miss McAuley to choose some name by which the little community might be known, and she chose that of "Sisters of Mercy," having the intention of making the works of mercy the distinctive features of the

Institute. She was also desirous that the members should combine with the silence and the prayer of the Carmelite the active labors of the Sister of Charity.

Soon after the naming of the community, the Sisters were bound to the laborious duties of instructing the ignorant, visiting the sick and imprisoned, managing hospitals, orphanages and homes for distressed or destitute women; in fact, to every work of mercy. They were to make perpetual vows, observe Choir and spend six or seven hours daily in spiritual exercises.

On the Octave of the Ascension, 1829, the Archbishop blessed the chapel of the Institution and dedicated it to Our Lady of Mercy.

This combination of the contemplative and the active life necessary for the duties of the Congregation, called forth so much opposition that it seemed as though the Community—now numbering twelve—must disband. However, objections were overcome and it was settled that several of the Sisters should make their novitiates in some approved religious house and after their profession return to the Institute to train the others to the religious life.

The Presentation Order seemed the one best adapted for the training of the first novices of the new Congregation, and Miss McAuley, Miss Elizabeth Harley and Miss Anna Maria Doyle began their novitiate with that Community at George's Hill, Dublin, September 8, 1830.

A little more than a year later the three postulants made their vows of religion and Miss McAuley, as Mother Mary Catherine, was appointed first Superior of the now established Sisters of Mercy; this office Mother Catherine held for the remainder of her life.



CONVENT OF THE SISTERS OF MERCY  
Xavier Park, Chicago, Illinois





The Rules and Constitutions of the Congregation were not completed until 1834, nor approved until 1835, yet they contained in substance only that which had been observed from the year 1827. On June 6, 1841, the Rules and Constitutions received the formal approval of the Holy See.

Kingston was the first place outside of Dublin in which a house of the Congregation was opened; other foundations were then made. Following the establishment of the Order in England the growth of the Congregation was rapid and the number of houses increased accordingly.

In September, 1843, responding to the earnest efforts of Bishop O'Connor of Pittsburgh, a colony of seven Sisters of Mercy, with Mother Francis Warde as Superior, came to the United States and on December 22, 1843, St. Mary's Convent, Mt. Mercy—the first American foundation of the Sisters of Mercy—was opened in Pittsburg, Pennsylvania.

From this time the mission of the Sisters of Mercy was established in the East, parochial schools were opened, orphanages and hospitals were founded. In the year 1847 the first hospital in Western Pennsylvania was opened under their management.

In 1845 Bishop Quarter of Chicago visited Pittsburg and secured the promise of a colony of Sisters of Mercy for his diocese. However, the Chicago foundation was not made until several months after the establishment of a Community in New York by Sisters of Mercy from England. Notwithstanding this, the Chicago foundation, established with Sister Mary Agatha O'Brien as Superior, is properly considered the second house of the Congregation in the United States.

In 1846 the New York foundation was erected by a band of Sisters from England with Mother M. Agnes O'Connor as Superior. Bishop Hughes of New York had applied to the Mother-foundation in Dublin for Sisters for New York. Mother M. Agnes O'Connor had gone to England for the purpose of opening a new Convent there and then returning to Ireland, hearing of Bishop Hughes' petition she consented to take charge of the New York foundation, and with five Sisters, one novice and one postulant, she arrived in New York May 14, 1846. Since their establishment in New York this community of the Sisters of Mercy has opened industrial schools, homes for business women, hospitals, etc., in New York City, as well as establishments in other cities of the State and in the States of Missouri and California.

The Convent of Mercy at 1075 Madison Avenue, in New York, is the American Mother-house of the Sisters of Mercy, though each house of the Order is independent of any other, being entirely diocesan institutions under the government of a Superior and her assistants.

In the year 1854, Bishop Allemany of San Francisco, California, appealed to Ireland for Sisters for his diocese; in response, the third colony of Sisters of Mercy came to the United States.

From these three European colonies the Sisters of Mercy have spread throughout the entire United States, with a rapidity almost unparalleled in the history of Religious Orders of Women.

## SISTERS OF THE MOST PRECIOUS BLOOD \*

1844

THE Community of the Sisters of the Most Precious Blood, whose mother-house is located at Maria Stein, Mercer County, Ohio, originated in Graubunden, Switzerland, in the year 1833. In this year the saintly widow mother of the Very Rev. Francis Sales Brunner, who transplanted the Priest-Society of the Precious Blood to America, made a pilgrimage to Rome, visiting many holy shrines and churches. She was deeply impressed with the veneration and adoration of the Most Precious Blood practiced in the Eternal City, especially by the Missionary Society of the Precious Blood, founded by the Blessed Caspar del Bufalo. Filled with an ardent desire to see this devotion introduced and propagated in her own native land, she conceived the idea of forming a little band of virgins with whom to adore the Precious Blood in a Community life. Her saintly son, Very Rev. Francis Sales Brunner, assisted her in carrying out her project and prepared for her use the old castle Loewenberg, Ct. Graubunden, Switzerland. Here in the spring of 1834 with the sanction of the Right Rev. Bishop of Chur, the adoration of the Most Precious Blood was begun by the Ven. Mother Maria Anna Brunner and her pious associates. Father Brunner was appointed adviser and director of the Infant Community, which

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\*Especially prepared by the Sisters of the Precious Blood, Maria Stein, Mercer County, Ohio.

office he faithfully filled until his holy death in 1859. He wrote for the Sisters a rule of life, taking for his model the rules of St. Benedict, which received the approbation of the Right Rev. Bishop Chur. In 1836 the earthly career of Mother Maria Anna Brunner was terminated by a most saintly death. Sister Clara succeeded her in office, and under the safe guidance of Father Brunner the little Community continued its pious convent life consisting of prayer, manual labor and works of charity for the poor and orphans.

In 1843 the Very Rev. Francis Sales Brunner who had meanwhile entered the Missionary Society of the Priests of the Precious Blood, was appointed by his Superiors in Rome to establish a province of the Society in America. In order to assist him in his work and to share in the missionary labors of the Fathers of the Precious Blood, he called to America three of the Sisters of Loewenburg. They came in July, 1844, and temporarily took up their abode in a small log house at St. Alphons, near Norwalk, Huron County, Ohio. The first permanent foundation of the Sisters' Community was made at New Riegel, Seneca County, Ohio, and on Christmas night, 1844, the Sisters, whose number had increased to six, began their nightly vigils before the Blessed Sacrament.

In 1846 a site for the erection of a mother-house was selected in Marion Township, Mercer County, Ohio, near the village of St. John. The convent being completed, eight Sisters took possession of their new Sanctuary on September 24, 1846. The chapel was dedicated to Our Lady, Help of Christians, while the convent was called Maria Stein, in memory of the convent and shrine of our Lady



SISTERS OF THE MOST PRECIOUS BLOOD

Maria Stein, Mercer County, Ohio





at Maria Stein, Switzerland, where Father Brunner spent the first ten years of his religious life. The original buildings have long since been replaced by more spacious structures and from time to time such parts have been added as necessity demanded.

In 1850 the Castle Loewenberg was sold and all the Sisters were transferred to America. In quick succession convents of the Perpetual Adoration now arose in Mercer, Auglaize, Seneca and Putnam Counties, Ohio, and one in Jay County, Indiana. The last foundation of this kind was made in Rome City, Indiana, in 1901.

The object in founding these convents was twofold. First: The adoration of the Precious Blood in the Most Holy Sacrament of the Altar by uninterrupted prayer, in order to obtain from God vocations for the holy priesthood, especially for the missionary career, that thus the Precious Blood of our Redeemer might be rendered fruitful to souls. Second, the education of youth, including the care of orphans and poor, homeless or destitute girls.

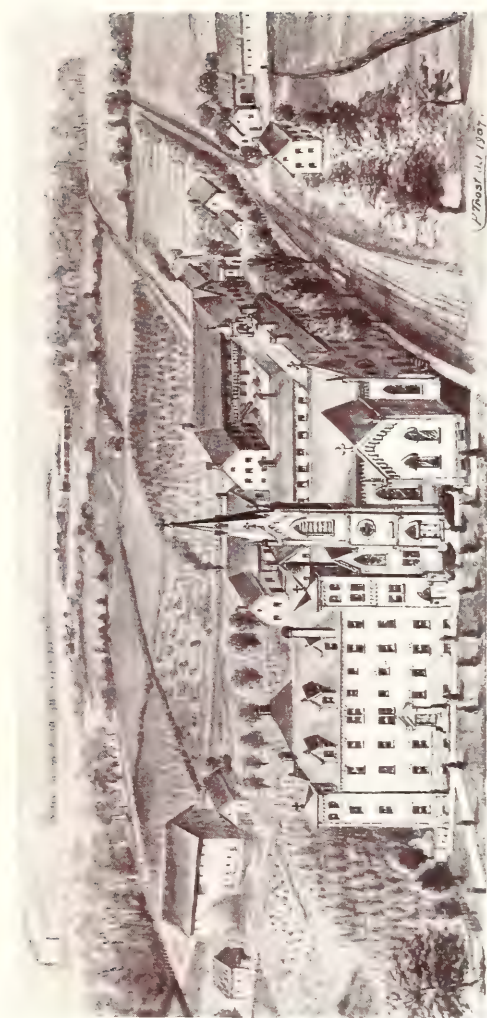
From the very beginning a number of Sisters were employed in teaching, partly in the convent schools and partly in the schools of the parishes founded by the Missionary Fathers of the Precious Blood. As the demand for Parochial Schools increased, the Community established Mission places in the dioceses of Cleveland, Nashville, Fort Wayne, Kansas City, St. Joseph, Tucson, besides a number in the Archdiocese of Cincinnati. Of such places the Community has at present thirty-five. Two orphanages are in charge of the Sisters, one at Dayton, Ohio, the other at Minster, Ohio.

An institution of recent date is the Kneipp Sanitarium at Rome City, Indiana. A convent of the Perpetual Adoration is connected with it. The culinary department of the Fathers of the Precious Blood, in their College at Collegeville, Indiana, and their Seminary at Carthagena is also in charge of the Sisters.

The religious government of the Community is vested in a Mother Superior General and her council under the direction of the Most Rev. Archbishop of Cincinnati. All convents and Mission houses are dependent upon the mother-house. A spiritual director is appointed for the Community by the Most Rev. Archbishop of Cincinnati.

As stated above, Father Brunner was the first spiritual director and founder of the congregation in America. At the time of his saintly death in 1859 he left the Community in a flourishing condition with Mother Kunigunda Wehrle as Superior General. The Community aimed not at public recognition and no such deeds as win the admiration of the world are recorded, but it took for its model the hidden life of Jesus, Mary and Joseph at Nazareth. Prayer, silence, penance, hard work, were the means by which they sought to labor for their own sanctification as well as for the welfare of mankind by calling down God's blessing upon those engaged in active missionary work. Unceasing were the pleadings sent to God for good priests, the conversion of sinners and wants of Holy Church.

In 1887 Mother Ludovica Scharf was elected Mother Superior General and governed the Community for a period of twelve years; Mother Emma Nunlist is now serving her second term, having succeeded Mother Josephine Boetsch in August, 1911.



MOTHER-HOUSE OF THE SISTERS OF THE MOST PRECIOUS BLOOD

Maria Stein, Ohio





Father Brunner had for his successor the Very Rev. Andrew Kunkler, who guided the Community for a period of sixteen years. His memory is cherished by all who had the happiness of coming in contact with him. The last spiritual director of the Community the Very Rev. H. Drees was a man of no less eminent piety than his predecessors. He drew the attention of the Community especially to the active side of missionary work by urging the establishment of a larger number of schools. Under his direction most of the mission places were founded. His most edifying death occurred October 10, 1909.

The Community numbers at present about six hundred Professed Sisters, forty-five Novices and twenty-three Postulants.

It may be remarked here that attached to the Community chapel is a pilgrimage chapel where a priceless treasure of well-authenticated relics is preserved and exposed for public veneration. The words above the portal are significant: "Enter, O devout pilgrim, for this is the holiest place in the New World." In this small, devotion-inspiring sanctuary we may venerate relics of numerous objects closely connected with the life and passion of our Redeemer, the life of His Blessed Mother, St. Joseph, and many other eminent Saints. Here we find particles from the Holy Manger, the table used at the Last Supper, the Pillar of Scourging, the purple Mantle, the place where our Lord was condemned to death, the Cords and the Sponge of the Passion; a fac-simile of a nail used at the crucifixion with particles of a true nail; a Thorn showing traces of the Sacred Blood of our Saviour; a particle of the Holy Cross. Likewise are found here particles from the veil and

girdle of the Blessed Virgin, the veil of St. Veronica, the tunic of St. Joseph; from the head of St. John the Baptist; from the bones of St. Joachim, St. Ann, St. Zachary, St. Elizabeth, the Magi, the Holy Innocents and of numerous other Saints, including relics of the Apostles, Evangelists and Doctors of the Church. Many signal favors have been granted here to those who sought help in some pressing need.

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## SISTERS, SERVANTS OF THE IMMACULATE HEART OF MARY \*

1845

THE history of the Congregation of the Sisters, Servants of the Immaculate Heart of Mary, dates back to the year 1845.

The Redemptorist Fathers having established a Mission House of their Order at Monroe, Michigan in 1844, Reverend Louis Gilet, the Superior, realized that to accomplish any lasting good among his people, he must begin with the young. He must have a school in which the child would be taught that to know, love and serve God was of infinitely greater importance than all other knowledge gained in the schools. But how to accomplish his purpose, where to get the means, where to procure the teachers? These were the perplexing questions that presented themselves to his mind; but faith and zeal have solutions for many a problem that otherwise would remain unsolved. For finances he would trust to the Providence of God, for religious teachers, if he could

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\*Especially prepared by the Sisters, Servants of the Immaculate Heart of Mary, St. Mary's Convent, Monroe, Michigan.

get none from the religious Communities then in this country or the older Orders in Europe, he would found an institute of religious women, who, consecrating themselves to God by the simple vows and living in seclusion from the world, should devote their lives to the education of youth.

Right Reverend Bishop Lefevre, Bishop of Detroit, warmly approved this project and gave the zealous Redemptorist every encouragement and his faithful co-operation in carrying out a work which he recognized as that of Divine Providence.

Father Gilet had hoped to get the Ursulines from Boulogne, France, when his friend and neighbor Father Rappe, later Bishop of Cleveland, introduced them into Toledo. Failing in this, he began to put his long cherished design into execution.

He prepared a rule and constitutions founded on those of St. Alphonsus and obtained for them the approval of Bishop Lefevre. By a special decree given at Rome, February 1, 1889, these rules and constitutions were approved by the Holy See. The rule requires each member, (1) To endeavor constantly to advance her own sanctification by imitating the virtues of Jesus Christ, her model and Spouse; (2) To devote her life, in conformity with the rules and constitutions, to the education of youth and the care of orphans and destitute children.

The work had for its foundation the solid stone of poverty, its spirit is identical with that of the Redemptorists, the imitation of the Divine Redeemer of mankind, charity, humility and simplicity. To emphasize the bond of unity so essential to the life of a religious family, the zealous

founder made it imperative that the members "shall have but one heart and one soul, loving one another with an affection founded more on spiritual than on natural motives."

The rule prepared, he gave his attention to the habit of his future religious. Having obtained a pattern from Toledo, he added a scapular, which he deemed a great improvement. The habit is in the form of a gown, confined to the waist by a girdle over which is worn the scapular. The gimp and bonnet are white, the latter close fitting to the face, over which is worn a long black veil; a crucifix on the chest, a rosary at the girdle, and a gold ring, the sign of the indissoluble alliance with the heavenly Spouse, completes their religious garb. The color of the habit and scapular at first was black, but in 1852 it was changed to blue, in honor of the Immaculate Conception.

Of the young ladies who willingly responded to his call, Father Gilet found four who answered the requirements. Teresa Maxis and Ann Schaaf whom the Redemptorists in Baltimore asked him to receive. Teresa Renaud, from Grosse Pointe, Detroit, and Mme. Godfroy Smith, the sister of the Mayor of Monroe.

Teresa Maxis and Ann Schaaf received the habit privately in the sacristy of St. Mary's Church, Sunday, November 30, 1845, each retaining her baptismal name. Father Gilet placed the holy rule in Sister Teresa's hand—as she was the elder of the two—naming her the Superior. He deferred the reception of Teresa Renaud one week, when on the Feast of the Immaculate Conception it was publicly held in church, she received the name of Sister M. Celestine. As Mme. Godfroy Smith was prevented from entering at





ST. MARY'S COLLEGE

Sisters, Servants of the Immaculate Heart of Mary, Monroe, Michigan





that time, her reception was held the following May; the Very Reverend P. Kendekens, V. G., presided, giving her the name of Sister M. Alphonsine. In 1849, she was canonically appointed Superior of the Community by Bishop Lefevre.

From the beginning, Father Gilet took complete charge of the spiritual affairs of the Sisterhood, training the members to all usages and practices essential to religious life and the true spirit of St. Alphonsus, personally conducting all their spiritual exercises, and also training them to the fulfillment of all their duties as religious teachers. In his absence, his assistant, Reverend Father Poilvache, so widely known as the "Saintly Father Francis" and whose process of beatification is now being advanced in Rome, conducted the spiritual exercises for the Sisters.

Father Gilet felt that it was by the inspiration of the Holy Ghost that he had established a permanent organization of religious women whose ultimate aims were their own sanctification and the education of youth. It was solely the work of God and with implicit confidence in the aid of Divine Providence, he labored with prudence and diligence, zeal and energy, to carry on that work to completion. He placed the members under the patronage of the Immaculate Conception, naming them "Sisters of Providence," a title which they bore until the eighth of December, 1847, when, at the request of Reverend E. Smulders, C. SS. R.—who had replaced Father Gilet as Superior—and with the approbation of the Right Reverend Bishop, the title was changed to that which the Sisterhood bears today, namely, "Sisters, Servants of the Immaculate Heart of Mary." The first school was opened January 15, 1846.

For ten years, the seed planted by the saintly founder, under the faithful care of the Redemptorist Fathers, slowly struggled into life and beauty, but in 1855 the Redemptorists were recalled to Baltimore and the little Community experienced its first severe trial, and for nearly three years it was left without a guide. Priests came and went often at intervals of several weeks, but they had no permanent pastor at St. Mary's, and the little band of devoted women proved themselves strong and valiant, true religious in bearing sufferings and privations without murmuring or complaint, keeping up the school in St. Mary's parish and also in Vienna, a nearby mission.

In November, 1857, Reverend Edward Joos, later Right Reverend Monsignor Joos, was appointed by Bishop Lefevre, Pastor of St. Mary's Church and Superior and Director of the Congregation of the Sisters, Servants of the Immaculate Heart of Mary, who at that time numbered fourteen professed Sisters and four in the Novitiate.

After a pastorate of thirteen years, rich in sacrifices and fruitful in spiritual conquests, Father Joos withdrew from all pastoral duties to devote himself wholly to the cause of Catholic education, for with that wisdom which characterized his whole life, he recognized this as the work God had destined him to do, and for forty-four years he devoted all his energies, his hopes, his prayers and his sacrifices to the furtherance of this Divine Cause. His authoritative voice proved the strength of the growing Community and his spiritual and pedagogical teachings the success of its incessant labors. In his quiet and effective way, in his devotedness and foresight, he gave its work a right

direction, which thoroughly identified it with Catholic life and progress and won for it the esteem of the priests and the people, who regard it as an ideal teaching organization.

The building period began with the advent of Father Joos; one brick building after another arose, each meeting the demands of the day, and each in proportion to the means at hand to cover its expense.

The saintly Bishop Newman of Philadelphia—who was himself a Redemptorist—introduced the Sisters into his diocese in 1858. They were established at St. Joseph's, Susquehanna and at Reading, and from these foundations have come the large houses of the Order at Westchester and at Scranton. In later years, higher ecclesiastical authorities deemed it best that these houses should become independent, each having its own Mother-house, Novitiate and Mission Schools. The Mother-house for the archdiocese of Philadelphia being at Villa Maria, Westchester, Pennsylvania, and for the diocese of Scranton the Mother-house is at Scranton, Pennsylvania.

Today (1912) the Congregation of the Sisters, Servants of the Immaculate Heart of Mary, is established in eleven dioceses in the United States; the Congregation numbers nearly thirteen hundred members, and has an enrollment of over forty thousand pupils in the parochial schools. The Congregation has always favored higher education, its principal Academies are affiliated with the leading Universities of the country.

To each of its three large Novitiates, a Normal school is attached, St. Mary's, Monroe, is chartered as a College.

Nearly all the schools conducted by the Sisters,

Servants of the Immaculate Heart of Mary, in Detroit and Cleveland dioceses carry High School courses.

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## SCHOOL SISTERS OF NOTRE DAME \*

1847

THE Congregation of the School Sisters of Notre Dame is, as the name indicates, a teaching order devoted to the Christian education of youth from the kindergarten up to the college. The Congregation is a transformation of the French "Congrégation de Notre Dame," founded in France, 1597, by St. Peter Fourier. This transformation was made necessary in order to comply with the demands and progressiveness of the times.

St. Peter Fourier, (1565-1640) an Augustinian canon, remarkable for his learning, zeal for the salvation of souls, and such kindness of heart that he was surnamed "le bon père de Mattaincourt" (the good father of Mattaincourt) was called by God to found a congregation of women who would attend to the Christian education of female youth, not only within the walls of their cloister, but also outside these walls.

Cause for this foundation was the neglected condition of the education of the young women in his own parish at Mattaincourt, in Lorraine. Enlightened—as the Saints of God are—he soon recognized in a few pious virgins the suitable subjects for the accomplishment of this important project. Above all the others, Miss Alice LeClerc

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\*Especially prepared by "A School Sister of Notre Dame," Convent of Notre Dame, Milwaukee, Wisconsin.



was in every respect a providential personality, whose brilliant gifts of mind and heart the holy founder could turn to advantage. She was joined by four highly gifted and courageous young women ready to devote themselves to the new work.

Peter Fourier had ordered the five pioneers of the Congregation to present themselves during the midnight Mass of Christmas, 1597. They appeared robed in plain black garb and black veil, as a sign of their renunciation of the world. However simple this very first act of the foundation of the Congregation was, it was, nevertheless, indescribably solemn and impressive. The saint gave Holy Communion to the five virgins now consecrating themselves to God, before giving it to any of the faithful. At the crib of the Divine Infant, the order that was destined to lead uncounted thousands of children to the knowledge and love of the Divine Friend of children, had its birth.

Under the care of one of the greatest saints and of a superioress, who soon may receive the honors of the altar, the mustard seed grew to be a strong tree that spread its branches over France, and toward the close of the Seventeenth century also over Germany. During the terrible French Revolution, however, all its ninety convents in France were suppressed, and soon after those in Germany fell a prey to the so-called secularization.\*

The convent school of the Congregation of Notre Dame in Ratisbon, Germany, was among

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\*Secularization is a euphonious term for the sacrilegious robbing of churches and convents by temporal princes and magistrates, who thus wished to indemnify themselves for the expenses and losses caused to them by the long wars at the beginning of the Nineteenth century.

those secularized and closed. But it was precisely this house that Divine Providence had destined to prepare the resuscitation of the apparently extinct congregation. Ratisbon's saintly bishop, George Michael Wittmann, and his pious friend, the priest, Francis Sebastian Job, found in a pupil of the suppressed convent school, Caroline Gerhardinger, the link between the French *Congrégation de Notre Dame* and the new German Congregation, which was to bear the name "Poor School Sisters of Our Lady."

Both holy men agreed therein, that the rules and constitutions of St. Peter Fourier should be the fundamental rule for the new congregation, but with such modifications as to allow the Sisters to teach in the schools of smaller towns and rural parishes, in school-houses belonging to the parishes and not to their convents. Thus the Sisters were enabled to meet the school-needs in a greater measure than they could do in the old congregation, a truly providential thought, as the sequel has proved. In consequence thereof, the congregation grew rapidly and in 1847 was able to send Sisters to America.

Divine Providence had put the work of St. Peter Fourier and Mother LeClerc into extraordinarily able hands. Bishop Wittmann was eminent for piety, learning, zeal for souls and remarkable ability in the administration of all the important offices which had been entrusted to him in quick succession. No one excelled him in works of beneficence in the evil times of war and famine, which had befallen Ratisbon. His greatest love, however, was bestowed upon the children. Beautifully it is said of him: "To laugh was no habit of this serious man, but when a child met him, a sweet celestial smile diffusing itself over his coun-

tenance, betrayed the serene delight of his heart." Despite his many official duties he daily visited the school at Stadtamhof, the first one opened and the one given in charge of the youthful Caroline Gerhardinger.

Bishop Wittmann was born in Pleystein, Bavaria, January 23, 1760, and died in Ratisbon March 8, 1833. His grave in the magnificent Cathedral of Ratisbon is to this day an object of universal veneration.

The native town of Father F. Sebastian Job, Chaplain at the imperial court of Austria, and Confessor to the Empress Caroline, was Neunburg vorm Wald, Bavaria. Here Father Job established a parish school, appropriating his own considerable fortune for this good work. Thus it came, that the first convent and mother-house of the new Congregation was founded in Neunburg vorm Wald and dedicated October 24, 1833. Special honorary mention here is also due Father Matthias Siegert, the first Spiritual Director of the Congregation. During forty-six years he was the faithful counselor of the venerable Mother Theresa, née Caroline Gerhardinger.

This providential woman was born June 20, 1797, at Stadtamhof, a suburb of Ratisbon. Under the guidance of the holy Bishop Wittmann she became the first Superior General of the School Sisters of Notre Dame. After the model of her saintly teacher and director, she developed into a religious and superioress who will be forever the School Sisters' model of piety, humility and energy. Though of an exceedingly calm and gentle exterior, she was a "valiant woman" in the most beautiful sense of the word. She died at the Mother-house in Munich, May 9, 1879. The Rt.

Rev. Msgr. F. Friess has perpetuated her memory in a beautiful history of her life.

With the rapid growth and the increasing extension of the Congregation, the mother-institute at Neunburg soon proved to be too small. In 1841, at the request of King Louis I. of Bavaria, the Mother-house was established at Munich; at first in "The Au," (the Meadow). This again proving too small, the former convent of the Poor Clares, dating back to 1284, was purchased and restored. His Grace, the Archbishop of Munich, Lothaire Anselm, who contributed the sum of 12,000 gulden toward the defraying of the cost of the cloister and its improvements, blessed the Mother-house and its oratories October 16, 1843, precisely 559 years after the first dedication of the convent.

January 23, 1854, after twenty years of labor attended with signal blessings, the institute of the "Poor School Sisters of Notre Dame" obtained the sanction of His Holiness, Pius IX. Thus, on the feast of the Espousals of the Blessed Virgin, the Congregation was espoused to the Church, and that in the same year in which the Immaculate Conception was declared a dogma of faith.

In 1832, the Redemptorist Fathers had begun their missionary work in the young Church of America, particularly among the German Catholics of the United States. The zealous missionaries saw the necessity of parochial schools, and they turned their attention to the young Congregation of the School Sisters of Notre Dame for suitable teachers. A few wealthy gentlemen had purchased land and formed a German Catholic Colony in Elk County, Pennsylvania, called St. Mary's.

At the instance of the Redemptorist Fathers, a



gentleman was sent to Bavaria by the Rt. Rev. Michael O'Connor, first Bishop of Pittsburg to obtain School Sisters for the colony. He addressed himself to the Most Rev. Archbishop of Munich, Count Reisach, who advised Mother Theresa to accept the mission, to which she consented. The missionaries were to be only such as volunteered to remain for life. Among those who applied, Mother Theresa selected Sisters Mary Barbara Weinzierl, M. Magdalen Steiner, M. Seraphina von Pronath, M. Caroline Friess. Mother Theresa herself desired to conduct them to their new field of labor, taking with her a traveling companion, Sister M. Emmanuela Breitenbach, who, after the lapse of a year, was to accompany her on her return voyage to Europe. On June 18, 1847, the brave volunteers left Munich for Bremen to board the American steamer Washington, and after a prosperous voyage landed in New York on the feast of St. Ignatius, July 31, 1847.

The first School Sisters of Notre Dame were now in America. The Bavarian Consul received them with every mark of respect and paid them the kindest attention. After a rest of a few days the Sisters set out for their destination, St. Mary's, Elk County, Pa. To the great grief of the Sisters, one of their number, Sister Emmanuela, succumbed to the heat, and died at Harrisburg, Pa.

On the feast of the Assumption, August 15, 1847, after a long and tedious journey through the dense forests of Pennsylvania, the four pioneer School Sisters, with their Mother General, reached St. Mary's, where they were heartily welcomed by the Redemptorist Fathers and the good Colonists. After paying a visit to the little log church, where the Benediction with the Most Blessed Sacrament



was given, and where they invoked the protection of the Blessed Queen of Heaven, they were conducted to their first home in the New World, a veritable stable of Bethlehem, poverty stamped on every one of the few articles of furniture that were there. To the keen eye of Mother Theresa, it was clear, at first sight, that St. Mary's was not the place for a permanent location of her Community, least of all, for a Mother-house. Therefore, in a quiet, but determined way, she began at once to look for a more suitable site. With the assistance of Very Rev. Father Neuman, at the time Provincial of the Redemptorists, later Bishop of Philadelphia, she selected Baltimore, secured the Redemptorists' Novitiate house—near St. James' Church, Aisquith Street—and withdrew two Sisters from St. Mary's, leaving Sisters Seraphina and Mary Barbara to teach the girls' school in the Colony.

During the first days of October, Mother Theresa and the two Sisters took possession of their convent and on October 8, 1847, St. James' School, with an enrollment of 75 girls, was given in charge of Sister Magdalen as teacher. On October 21, St. Michael's School was opened with Mother Theresa as teacher, and on November 3, St. Alphonsus' School was entrusted to the Sisters and Sister Caroline was then placed in charge as teacher.

At the very outset the Community was blessed with the entrance of American postulants. On March 25, 1848, a colony of recruits—eleven Sisters—arrived from Munich; these at once rendered their services in the schools and became devoted co-laborers in the founding of the Congregation in America.



MOTHER CAROLINE OF THE SCHOOL SISTERS OF NOTRE DAME  
(First Commissary-General in America)  
Notre Dame Convent, Milwaukee, Wis.



When the success of the Sisters' work in Baltimore became known invitations from various parts of the country were received. Mother Theresa, therefore, resolved to make a personal inspection of the places already offered them and of other likely locations. On this important tour she took with her Sister Caroline, whose abilities daily became more evident. They set out for Pittsburgh, where arrangements were made with Bishop O'Connor for the opening of a school. Detroit, Milwaukee, Buffalo, Rochester and Philadelphia were then visited. Their visit to Milwaukee was made upon the urgent invitation of its first bishop, Rt. Rev. J. M. Henni. Before their arrival, however, the bishop had left for Europe, in consequence of which no definite arrangements for the establishment of a house in the young city could then be made.

Returning to Baltimore, Mother Theresa made her plans for her home journey to Europe. She appointed the senior sister, Mother M. Seraphina, as Superioress of the American Community, but the management of the already existing schools and the foundation of future ones she placed in the hands of Sister Caroline. In July, 1848, Mother Theresa left for Europe, and never again visited America.

Bishop Henni was particularly anxious to secure the School Sisters of Notre Dame for his new diocese, erected in 1844. The ambition of the energetic bishop was to have them establish their American Mother-house in his episcopal city. On his way to Rome he arrived at Munich before Mother Theresa returned from America. At once he began to plead his cause so well with Archbishop Reisach—later on Cardinal and Cardinal-

Protector of the Congregation—with King Louis I., their generous patron, and with Father Siegert, the Spiritual Director of the Community, that upon the return of Mother General the matter was quickly decided in Bishop Henni's favor. Accordingly, instructions were sent to Baltimore directing Sister Caroline to go to Milwaukee. However, before carrying out these instructions, she was sent to Europe by Mother M. Seraphina, the American Superior General of the Congregation. The occasion of this visit was the settlement of a very important question concerning the "enclosure" of the Order.

The impression Sister Caroline made on her superiors was so favorable that she was, by a decree of October 10, 1850, named "Vicar-General" of the Congregation and directed, after her return to Baltimore, to go at once to Milwaukee and there establish—in that episcopal city—the American Mother-house of the School Sisters of Notre Dame. On December 15, 1850, Mother Caroline arrived in Milwaukee, she was accompanied by Sisters M. Emmanuela and M. Aloysia, sisters to each other; Sister M. Zita and one candidate. With money donated by King Louis, Bishop Henni had bought—for the Sisters—a house at the southwest corner of Knapp and Milwaukee Streets. Though small, it had four chimneys, and, therefore, was generally known as "the house with the four chimneys." It had belonged to a Presbyterian minister and it stands today, though it is entirely absorbed in the huge pile of buildings called "Notre Dame Convent."

Mother Caroline, with that wonderful pluck and energy which afterwards made her so famous and successful, began at once to furnish the little



convent and on Christmas Eve the house was ready for the Bishop's blessing. On Christmas Day the Bishop celebrated Mass in the little chapel which had been arranged in one of the few rooms in the house. The Congregation of the School Sisters of Notre Dame was now fairly started on its career of faithful and efficient work in the great cause of Christian education. From the smallest of beginnings, both East and West, it has grown into one of the foremost teaching Orders in the United States.

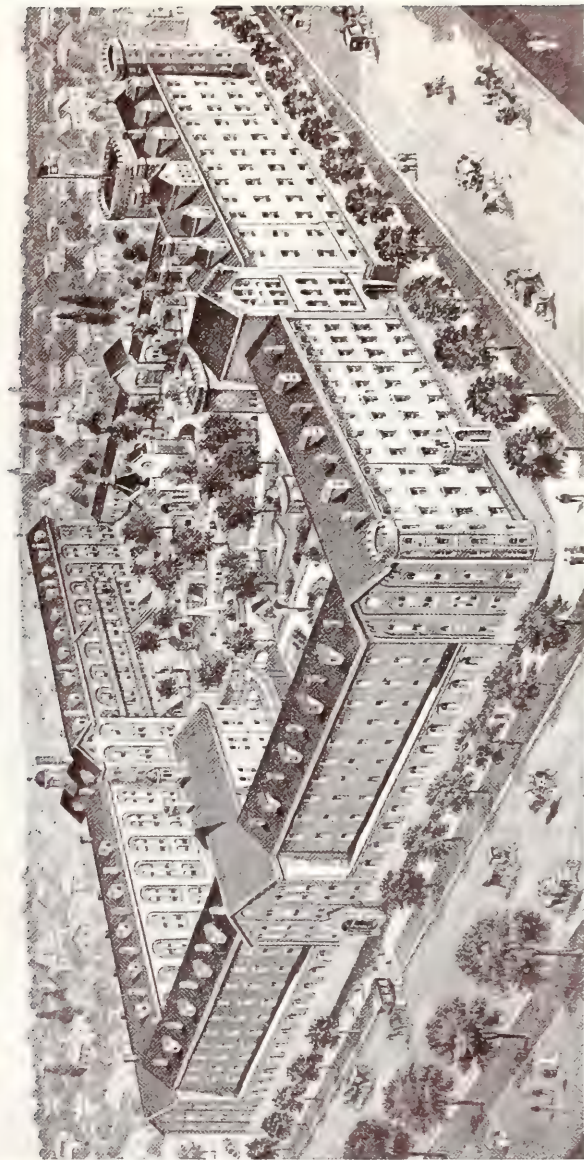
In January, 1851, Mother Caroline opened the first parish school of the Order in the West, at St. Mary's Church, of which Rev. Dr. Saltzmann was the rector. Soon after this, in accordance to the wish of the Bishop, for a select day school, an addition was built to the convent on Milwaukee Street. Following this, the boarding school—"St. Mary's Institute"—was opened.

As soon as possible, Mother Caroline began to establish schools in Wisconsin and Michigan, in Philadelphia, Pittsburg, Buffalo and New York, in New Orleans, St. Louis and other places. In the course of time, boarding schools were also established in Milwaukee, Baltimore, Notre Dame of Maryland, Fort Lee, Quincy, Chicago, Prairie du Chien, etc. Mother Caroline considered boarding schools necessary, but she emphasized, at every opportunity, that the parochial school and the orphanage were the special vocation of the Congregation; that they would be untrue to their providential calling should they deviate from this principle.

At the time of Mother Caroline's death, in 1892, there were over 200 houses or convents in charge of the Community, with 2,000 Sisters in 17 States and 20 dioceses, teaching about 70,000 children.

July 31, 1876, the Congregation in America—on account of its rapid growth and great extension—was divided into two provinces, the Western Province retaining its Mother-house at Milwaukee, and the Eastern Province with its Mother-house at Baltimore. March 19, 1895, the Western Province was divided and the Southern Province formed, with its Mother-house in one of the suburbs of St. Louis, on the banks of the Mississippi; hence its name, "Sancta Maria in Ripa." August 19, 1910, His Eminence, Angelo di Pietro, the Cardinal-Protector of the Congregation, approved of the formation of a new province—the Northwestern. Mankato, Minnesota, was selected for the location of this Provincial Mother-house. Providence seems to have especially directed the choice of this location; quite unexpectedly, a distinguished Protestant gentleman offered the Community 15 acres of fine park-land for the erection of an academy for young ladies. Thereupon the Catholic citizens of Mankato purchased 44 acres adjoining the park-land and donated them to the Sisters for a Mother-house. On the feast of Our Lady of Good Counsel—April 25, 1910—these generous gifts were accepted by Mother Marianne, Commissary-General, and arrangements were made for the new buildings. In the fall of 1912, the Northwestern Provincial Mother-house was blessed and dedicated to Our Lady of Good Counsel; at this same time the academy was also opened.

During forty years it was Mother Caroline's cherished wish to have a Chapel of Perpetual Adoration of the Most Holy Sacrament of the Altar. The corner stone for this Chapel was laid in 1887, on the feast of St. Ignatius Loyola, and the



PRINCIPAL AMERICAN MOTHER-HOUSE OF THE SCHOOL SISTERS OF NOTRE DAME

Notre Dame Convent, Milwaukee, Wisconsin



Chapel was blessed on the same feast, in 1892. Herewith the Perpetual Adoration began and is continued ever since, day and night, with the greatest blessings to the Congregation.

The Congregation of the School Sisters of Notre Dame is under the government of the Mother-General at Munich, who with her four assistants forms the Generalate. The government of the American Congregation is in the hands of the Commissary-General with her four assistants. This Commissariate is elected for a term of six years. All professed Sisters of the teaching grade have a vote in this election. The whole Congregation is divided into districts. The voting Sisters in each district choose one Chapter-sister. These Chapter-sisters together with the Provincials elect the Commissary-General and her assistants. The election is by secret ballot, and its results must be confirmed by the Mother-General and the Cardinal Protector of the Congregation.

At the head of each Province there is a Mother Provincial, with two assistants. They are elected by the respective provinces for a term of three years.

For the election of the Mother-General, and for the General Chapter—which meets every six years—a deputation of the Sisters in America is sent to Munich, Bavaria. This deputation consists of the Commissary-General and the Mothers Provincial, *ex officio*, and one companion of each Mother-Provincial elected by the respective Province.

In America a General-Congregation convenes every six years in the principal Mother-house, at Milwaukee. Besides the Election occurring in these General Chapters and General Congrega-



tions, these meetings are of the greatest importance for the Congregation, in as much as in them principally are discussed the modifications which, from time to time, the Constitutions may require, as also the ways and means by which the school-work of the Sisterhood may be kept apace with the demands of the times without injury to the religious spirit of the Congregation.

To train new members for the religious life and also for the school-work, the School Sisters of Notre Dame have a Candidature and a Novitiate. Previous to the Candidature proper, they have a Preparatory Class, the "Aspirants." Young ladies wishing to join the Order are received into the Candidature from the age of sixteen to twenty-seven. After two years of probation and study, the Candidate is promoted to the Novitiate, in which she is still more particularly trained for the religious life and for the duties of the class-room. A novice—having given satisfactory evidence of vocation—is after two years admitted to the temporal vows of seven years and becomes a "Sœur Religieuse." After seven years the Sœur Religieuse is admitted to perpetual vows and enters into the rank of Professed Sisters.

The Sisters make an annual spiritual retreat. The teaching Sisters meet at specified periods and at appointed houses of the Order for "Summer Schools" and "Teachers' Institutes."

SISTERS OF ST. JOSEPH, CHEST-  
NUT HILL, PHILADELPHIA \*

1847

RIGHT REV. FRANCIS PATRICK KENRICK, Bishop of Philadelphia, visiting his brother, the Bishop of St. Louis, heard from him of the success which was attending the labors of the Sisters of St. Joseph in the Orphan Asylum of that city. Going to Carondelet, he begged Mother Celestine, the Superior, to send some Sisters to take charge of the Boys' Asylum in Philadelphia. It seemed impossible at first to comply with the request of the Bishop. It was finally agreed that four Sisters should be given for the work; they were Mother St. John Fournier, Sister Mary Magdalen Weber, Sister Mary Joseph Clark, Sister Mary Elizabeth Kinkeade, the two latter being but lately professed. The Superior, Mother St. John Fournier, had been one of the Sisters named as the foundresses of the American Mission in 1836; but being detained at St. Etienne to complete a course of Deaf-Mute instruction, she did not reach these shores until 1837, coming then as companion with the Saintly Mother Celestine, the glory of the Congregation in the United States.

On May 6, 1847, into Mother St. John's care was given St. John's Orphan Asylum, then on Chestnut Street, near 13th, and attached to St. John's Church, the pro-Cathedral. The number of boys was forty, under the care of a couple of secular ladies, one of whom, Miss Mary Meyer, applied

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\*From material kindly furnished by the Sisters of St. Joseph, Mt. St. Joseph, Chestnut Hill, Philadelphia, Pa.

for admission into the Community, and thus became the first postulant accepted in Philadelphia.

Coming as they did into the diocese at a time when the "Native American" riots had left an aftermath of petty insults and persecution which increased many fold the difficulties to be encountered, it might be interesting to enter into details of the Sisters' trials; but "present right is not much helped by retailing past wrong." The clouds of bigotry soon began to show their silver lining, and the Asylum so prospered that it became necessary to erect more spacious buildings, in a locality better adapted to the requirements of such a work. In May, 1852, the Sisters and their charges, about one hundred in number, took possession of what is still the principal building of St. John's Orphan Asylum, West Philadelphia, although it has served but as a nucleus around which now cluster the numerous buildings needed for the proper care and education of more than six hundred boys.

But, dear as is to the Sisters of St. Joseph the care of the orphans,—it having been the first work entrusted to them at their foundation,—it was not intended by God to be their chief vocation in the Diocese of Philadelphia. The problem of providing parish schools for the preservation of the children to God and the Church, was one that the Bishops of this See set themselves resolutely to solve; and the Daughters of the "Most Excellent Educator of Our Lord Jesus Christ" were called to take an important share in the work.

The Orphan Asylum, while it afforded a wide field for the exercise of postulants' zeal, charity and mortification, was in no wise suited for their

training in the first principles of religious life; still less for the preparation necessary for religious teachers. Mother St. John Fournier was not slow to realize the want, but as she lacked the wherewithal to purchase, the problem caused her great anxiety.

On April 25, 1858, "Monticello" at Chestnut Hill, long the residence of the Middleton family, passed into the hands of the Sisters of St. Joseph, becoming "Mount St. Joseph," the mother-house of the community, which then had establishments only in the diocese of Philadelphia.

On October 4, 1858, the first pupils entered and the educational history of Mt. St. Joseph had begun. Extensions, improvements, acquisition of surrounding property, marked the years at St. Joseph; the original six acres surrounding the convent increased to more than fifty, the Novitiate was remodeled more than once, to meet the requirements of the flourishing Community.

Not alone to the buildings and surrounding was this extension confined,—the mental plane, too, has been extended. In 1908, when the Mount reached her jubilee year, Collegiate branches were added to the curriculum of former years, and the advantages of a college course for those who wished to ascend to higher regions of Parnassus.

SISTERS OF THE THIRD ORDER  
OF ST. FRANCIS OF THE PER-  
PETUAL ADORATION \*

1849

FOR the accomplishment of His own great designs, God, in His infinite wisdom, frequently makes use of the weakest of his creatures. The verification of the truth contained in these words forces itself upon our attention as we glance at the history of the various religious orders and congregations that have been founded the world over. Simple in their origin, like the mustard seed in the Gospel, they have taken root and flourished, and, becoming trees, have put forth branches, in the shelter of which innumerable souls have found shelter and salvation.

Nor is the congregation of the Sisters of the Third Order of St. Francis of the Perpetual Adoration an exception, otherwise it might never have seen, so to speak, the light of day. Its existence is due mainly to a chain of providential circumstances which gradually led to the foundation of a religious congregation having for its chief, though not only, aim, the uninterrupted adoration of our Eucharistic Saviour in the Sacrament of His love.

In the spring of 1849 a small community composed of six Sisters of the Third Order of St. Francis arrived in America from Bavaria. They were provided with the highest recommendations from their Bishop and intended to settle in the diocese of Milwaukee, their main object being the foster-

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\*Especially prepared by the Franciscan Sisters, St. Rose Convent, La Crosse, Wisconsin.



ing of Catholicity in America. Arrived in Milwaukee, the Sisters were the guests of the Very Rev. Vicar General, Martin Kundig, of Franklin, Milwaukee County, while awaiting the return from Europe of the Rt. Rev. Martin Henni, then Bishop of Milwaukee. He, upon his arrival some weeks later, advised them to take up their abode on the southern point of Milwaukee Bay, at Nojoshing, now known as St. Francis, and there to establish their convent. Conformably to this advice, the Sisters purchased a few acres of land and built a small convent, of which Sister M. Aemiliana Duerr was appointed first Mother Superior.

The Sisters subsisted for some time on the means brought with them from Europe, but it soon became evident that some suitable employment must be procured, otherwise the community could not exist. About this time, then, the diocesan Boys' Orphan Asylum was transferred from Milwaukee to St. Francis and placed in charge of the Sisters.

Later on, in 1856, when the clerical seminary was erected at St. Francis, household work in abundance offered itself, and although this particular line of work had not been the chief aim of the community, they willingly availed themselves of the proffered assistance until a more suitable employment might present itself, and the institution procure services elsewhere. However, the domestic labors at the seminary were so arduous and so continuous as to leave but little time for aught else, whereas prayer and contemplation had ever been their chief aim.

Hence, the original Sisters, Mother Aemiliana Duerr being one of them, disappointed in the ex-

pectations and finding it difficult to inure themselves in American ways and customs withdrew from the community intending to return to Europe with a view to entering some religious congregation there. They, however, did not carry out this intention but remained in Milwaukee, each endeavoring in her own way to live a life of prayer and mortification, although not bound by vows.

Their mission was fulfilled. God had made use of them for the furtherance of His holy designs. In obedience to his call they had left home and country, to be instrumental in forming a congregation devoted to His honor, and although themselves not persevering therein, they led truly holy lives in the world, and only with the greatest reverence are their names mentioned by the community. Inscrutable are the ways of God. After living a life of retirement in the world for nearly half a century, Mother Aemiliana Duerr, feeling her earthly career drawing to a close, sought admission, and was received as an inmate of St. Francis Hospital, LaCrosse, Wis., ending her days March 20, 1901, surrounded by the Sisters belonging to the community in the early history of which she had taken so active a part.

Shortly after the departure of the primitive sisters, and just as soon as the constitution would permit, Sister M. Antonia Herb was elected Superioress, having made first vows only the year before.

Mother Antonia seemed to be imbued with the same spirit as her predecessors regarding the conventual life. The mission which she had at heart as the object of the community was one of contemplative prayer in which the adoration of the

Blessed Sacrament should figure prominently as the central devotion, focusing, so to speak, all the others, combined with corporal and spiritual ministry, thereby fostering Catholicity by prayer and good works.

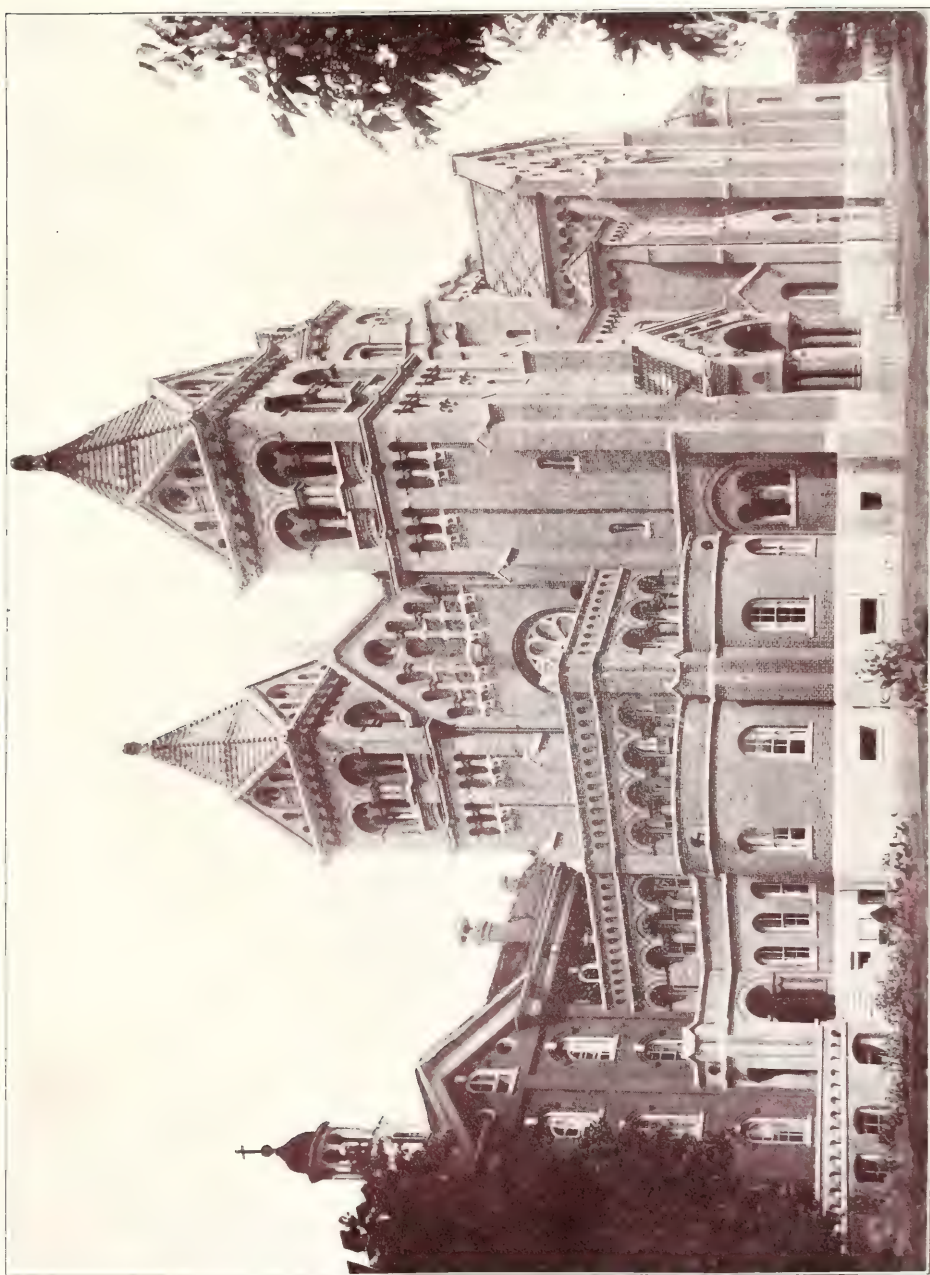
Subsequent events proving how futile their efforts would be to accomplish this cherished aim while attending to the household duties at the seminary, the work being ever on the increase and the number of Sisters limited, Mother Antonia decided that some certain occupation at the seminary must be given up just as soon as circumstances would permit. Realizing its urgent necessity, she also determined on the erection of a mother-house, and thus establish the community on a firm basis. On her also devolved the happy privilege of making the first veil, guimpe, habit, etc., which were thereafter to be portions of the religious dress of the Sisters. In this manner she became, as it were, the real foundress of the new religious congregation, always, however, in dependence on the saintly Rev. M. Heiss, afterward in 1868 consecrated Bishop of LaCrosse, who until his demise remained ever the prudent director, wise counsellor, and staunch friend of the community, to whom at all times and in all difficulties they might turn for the fatherly advice which never failed them.

Mother Antonia's plans for the erection of a mother-house were heartily acquiesced in by the Rev. M. Heiss, who succeeded in gaining also the sanction of other church dignitaries interested, but financially they were utterly unable to promote the work.

Finally, although battling with extreme poverty, besides meeting with many other difficulties,

property for the new convent was procured outside the city of Jefferson, Wis., and in 1864, surmounting all obstacles, the Sisters took possession of their new home. Thus one great difficulty was removed, the Sisters at last had a mother-house which, although small, they could call their own, and the horizon of their labors was tinged with a brighter hue. But where there is no growth there can be no progress, nothing but decline and dissolution, and as long as their field of labor did not extend beyond the seminary and orphanage, they would not secure many new members. Hence, the next thing to be done was to widen their sphere of employment by taking charge of parochial schools. While at the seminary, Mother Antonia had considered it a sacred duty to summon about her at stated times the children of the neighborhood, to instruct them on the more important points of religion, but a school at that time was entirely out of the question. Now, however, immediately upon their arrival at Jefferson in 1864, preparations were begun for the establishment of two schools in this city which were virtually the first taught by the Sisters. In this noble work they were ably assisted by Rev. K. C. Flasch, or "good Father Flasch" as he was affectionately called, then professor at the seminary, who, acting on the advice of physicians, had retired from duty to recuperate his failing health. Taking up his abode at the convent in Jefferson, he remained with the Sisters from May till December, 1865, in the capacity of temporary chaplain, and it was mainly due to his kindly offices and active co-operation that the Sisters succeeded in the arduous task of teaching. As time went by they were placed in charge of some of the parish





MOTHER-HOUSE OF THE SISTERS OF THE THIRD ORDER OF ST. FRANCIS

Saint Rose Convent, La Crosse, Wisconsin





schools in the diocese of Milwaukee. Though obliged to return to the seminary, Father Flasch ever after remained a true friend of the community.

In 1865, the gradual increase of the community demanding it, a new convent was erected. In December of the same year Rev. F. X. Obermüller was appointed by the Bishop as resident chaplain of the community, in which capacity he remained until his death in 1886; the spiritual welfare of the congregation was therefore fully assured.

Meanwhile, the growing needs of the community and the gradual increase again necessitated the enlargement of the convent in 1868, which resulted in the erection of a large and commodious structure and a spacious chapel, which latter was dedicated Dec. 8th.

Notwithstanding these various improvements, and the growth of the congregation, eight years of experience fully demonstrated that Jefferson was not a favorable location for a mother-house, since the objects of the community could not be obtained; namely, the instruction of youth and care of orphans and the sick; therefore, a more suitable one was desired. This opportunity offered when the Right Rev. M. Heiss informed Mother Antonia from Rome of the community's affiliation to the Minor Conventuals, and the approval of the Rule by the Minister General of the Order, and also, that wishing to have the Sisters in his own diocese, he had obtained permission that the mother-house and novitiate be transferred to La-Crosse under the title and invocation of St. Rose de Viterbo. He, therefore, directed Mother Antonia to take measures at once toward erecting the necessary buildings. In compliance with his

Lordship's wish, this work was planned and finally begun in 1870, and in June of the following year—1871—the main part of the structure being completed, the sisters, numbering one hundred and seven, took possession of the new mother-house. Later a chapel was begun, and in 1874 dedicated under the title *Maria Angelorum*.

Mother Antonia had now attained two of the objects she had in view, the founding of a mother-house and the establishment of the community on a firm and enduring basis. But this third, the most cherished desire of her courageous heart, had not yet materialized, namely, the introduction of the Perpetual Adoration.

By dint of hard labor, sufficient means were finally acquired to facilitate the erection of a small chapel for Perpetual Adoration, and on Aug. 1, 1877, Mother Antonia beheld her lifelong wish at last materialized, her promise fulfilled to the best of her ability, for on that day the God of the Eucharist took up His permanent abode in their midst.

Since that day, until the present hour, never for a moment has He been left alone. Uninterruptedly, day and night, has the adoration been continued, for more than a quarter of a century, the Sisters finding their chief delight in keeping with choirs—angelic and unseen—prayerful vigil, as guards of honor round Love's Victim imprisoned in the Sacred Host, whom faith conceals under the Eucharistic veils and yet reveals to their all-believing hearts.

Meanwhile, provisions had also been made for the orphans of the Diocese of LaCrosse. In the Diocesan Boys' Orphan Home the Sisters had rendered services since 1875, as also later in the

Girls' Orphan Home, begun and completed in 1878 at Sparta, Wis., but which was transferred to La-Crosse in 1890, where the sisters erected a more commodious edifice, under the patronage of St. Ann.

And now Mother Antonia's mission in life was accomplished. She had labored unceasingly for the well-being of the community, had fulfilled the trust committed to her by God, had fought the good fight, but the crown awaiting her was nearer than she anticipated. In the midst of the brightest prospects under which the community was now progressing, she was suddenly called from her field of labor by a sudden, though not unprovided death, Jan. 26, 1882, sincerely mourned by all who knew her. Mother Ludovica Keller was chosen to succeed her as Superioress, which office she has held ever since, having been repeatedly re-elected, and celebrating Feb. 26, 1907, her Silver Jubilee as Mother General of the congregation.

The blessing of God still rested with the community and it continued to prosper. In 1883 it became incorporated, and the same year St. Francis Hospital was completed and opened. Three years later, the original little chapel of Adoration was replaced by a larger one, which was dedicated to the Sacred Heart June 8, 1886.

The steady growth of the congregation again necessitating it, a building used principally as a Teachers' Training School was next erected, in 1892.

In 1905 St. Anthony's Hospital, Carroll, Iowa, was completed and at present plans for a Domestic Science School in the same city, to be conducted by the members of the community, are under consideration.

In 1903 St. Mary's Domestic School was established in Sparta, Wis., while at Odanah, Wis., the Sisters are in charge of St. Mary's Indian Boarding School.

The Chapel also having become too small to accommodate the ever-increasing number of Sisters, a more spacious one was planned, the corner stone of which was laid by Rt. Rev. J. Schwebach, present Bishop of LaCrosse, and four years later, Aug. 2, 1906, under the title of "Maria Angelorum," his Lordship consecrated this beautiful chapel. Had Mother Antonia lived to see this day, hers would have been a glad heart truly, for in this chapel she would behold in their fulness, her highest anticipations realized.

In February, 1910, the Holy Father graciously granted the Congregation its definite approval, and its Constitutions a temporary one. Thus the noble work begun under adverse circumstances, but with undaunted confidence in God, stands today in full vigor.

At present, in 1912, the community numbers four hundred and fifty professed Sisters, forty novices, and forty postulants, who besides those stationed in the mother-house, are active in two hospitals, two Domestic Science Schools, one Indian School, and sixty-one parochial schools conducted in six different dioceses.

With sentiment of deepest gratitude the Sisters look back on the years, numbering more than half a century, that have passed since the establishment of the community, while with a courage founded on the sanctity of their noble calling, and the immovable basis of God's protecting care do they look forward to the future knowing well that He who has been their Keeper in the past, will also be their Surety for the days that are to come.



## SISTERS OF CHARITY OF ST. AUGUSTINE \*

1850

THE Congregation of Sisters of Charity of St. Augustine was established at Lakewood, near Cleveland, Ohio, in the year 1850 by Sisters from Boulogne.

The Sisters conduct establishments throughout the diocese of Cleveland.

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\*Catholic Directory of 1912, published by P. J. Kenedy & Sons, New York.

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## DOMINICAN SISTERS OF THE HOLY NAME CONGREGATION IN CALIFORNIA \*

1850

WHEN the religious Orders were exiled from Spain by Queen Christina, Joseph Sadoc Alemany, O. P., was among those forced to seek their homes among foreign nations. After several years of labor in the eastern part of the United States, he felt the call of the missionary and resolved to pass the remainder of his life among the Spanish-speaking settlements of the Pacific Slope.

He realized, however, the need of religious women to care for the children of his new flocks. When he was consecrated Bishop of Monterey, California, in 1850, he turned his eyes towards the Old World and there found a zealous co-worker

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\*Furnished by the Dominican Sisters of the Holy Name Congregation in California, Dominican Convent, San Rafael, California.

in Mother Mary Goemaere, a nun of the Second Order of St. Dominic in Paris. She came in response to his appeal, accompanied by two postulants from one of the convents of the Third Order established by Lacordaire. At Somerset, Ohio, the two French postulants were exchanged for Sister Mary Francis Stafford, professed, and Sister Mary Aloysia O'Neil, yet a novice.

The same year, Bishop Alemany, Father Vilarasa, O. P., and Mother Mary with her companion Sisters set out for California, via New York, Aspinwall and Panama. From Aspinwall to Panama the journey was made on muleback, there being no other means of travel. On November 16 the travelers left Panama on the steamer "Columbus," reaching San Francisco on the 6th of December.

In a short time was opened in Monterey the first convent school in California. The house selected for the purpose was an unattractive adobe house. The Academy was placed under the protection of St. Catherine of Sienna, after whom it was named. It is hard to conceive the hardships through which these daughters of St. Dominic passed during those early days in California. In fact, it sounds almost fabulous to say that their butter came from Ireland, their flour from Chile, the flour costing, in the famine year of 1852, eighty dollars a barrel. Mother Mary Goemaere, the noble foundress, who through all the hardships of a pioneer life, cheered and comforted the younger Sisters, was born in Belgium in 1809. She came of a noble family and was closely related to some of the first Sisters of Notre Dame of Namur. To the last she was an exemplary religious; not even in old age—and she was over eighty when

she died—was she known to be late in choir, refectory, recreation or any religious duty.

The next pioneer of the Dominican Sisters in California was Sister Mary Francis Stafford. She was born in England about 1815. Early in life she vowed her life to God, and spent the rest of her days in leading little children to Him. It was her special delight to prepare them for Holy Communion, and today are handed down, from mother to daughter, the lessons learned so long ago from Sister M. Francis.

The companion of Sister Francis was mother Louisa, known in girlhood as Miss Fannie O'Niel. She was born in Virginia in 1824. Her father having died during her infancy, she became the adopted sister of Mrs. William Tecumseh Sherman.

In 1852 the Sisters were unable to accommodate all their pupils, owing to the increased attendance. As a result they purchased a hotel which was being erected. One of the first to enter the new novitiate as a Sister was Doña Maria Concepcion Arguello, the daughter of the Governor, José Arguello. She was born in San Francisco in 1790. Count Van Resanoff, the Russian Envoy to the Californias, is said to have fallen desperately in love with Doña Concepcion while he was in America, and to this legend we owe the beautiful poem by the distinguished California poet, Bret Harte, the title being "Concepcion De Arguello." The more practical side of her life, however, and the one which shows her to us as the great, lovable woman that she was, is the indefatigable labor in the Lord's vineyard which flourished by the waves of the Pacific. She received the white habit of St. Dominic on April 11, 1851. Her death

occurred on December 23, 1857. She sleeps in the Dominican cemetery at Benicia, high on the hill which overlooks the bay, where tides of the Pacific struggle with the waves of the Sacramento River. It was of Sister Rose Castro, a companion novice of Sister Dominica Arguello, that Archbishop Alemany said on hearing of her death, "I know not whether we should pray for her or to her, for Sister Rose was a perfect religious." She died in 1858 and was buried on the feast of Corpus Christi.

In 1854 St. Catherine's Academy was removed from Monterey to Benicia. This school was, with Notre Dame College, San José, the foremost among the educational institutions of the State. Many tender memories still cling about old St. Catherine's, for scattered over the world may be found graduates of this school, many of non-Catholic parentage, whose families recognized the advantage of a convent training for their daughters.

In 1862 a school was opened in San Francisco, under the protection of St. Rose of Lima. The building first occupied by the Sisters was used as a church on Sunday and as an academy on week days. On October 6, 1893, St. Rose's Academy was destroyed by fire. The new building was opened late in the year 1900. This building withstood the shocks of the earthquake and was for a time used as a temporary city hall. The most remarkable among the Sisters of St. Rose's in the early days was Sister M. Thomas. She was born Christmas Day, 1840, in New York, accompanying her parents, the Goldens, to California, shortly after the discovery of gold. She was of an uncommonly strong character, with high literary attainments, and she generously employed them in the service of her pupils.

On November 25, 1868, Sisters were sent to St. Vincent's Orphan Asylum, San Rafael, to take charge of the department of housekeeping, as the children had been much neglected by the hired help of the institution. Archbishop Alemany considered that the diocese was too poor to recompense the Sisters for their labors, but he assured the Sisters that a blessing would rest on St. Catherine's which would be of greater value than gold or silver. The Sisters soon found that no attention whatever had been paid to the personal cleanliness of the children. They had a hard task to perform, and for many days, before they succeeded in bringing this department to becoming order, but their labors were sweetened by the thought that they were working for Him who for us had become a little child, and whose promise that the least service rendered to His poor would be reckoned as done unto Himself was a constant stimulus to their charity. In August, 1885, Sisters were sent to instruct the younger boys; a few years later the entire school was taught by the Sisters. They continued their work until 1895, when St. Vincent's was placed under the care of the Christian Brothers, in whose charge it still remains.

St. Vincent Ferrer's day school was opened in 1870, St. Agnes' Academy, Stockton, boarding and day school, in 1876, and St. Mary's, San Leandro, in 1887.

In Magnolia Valley, in what is known as the Coleman tract, was erected in 1889 the Dominican College, worthy in every respect of its choice surroundings. The College is accredited to the University of California.

The rapid increase of members of the Dominican Sisters of the Holy Name Congregation, un-



der the careful administration of Mother Mary Louis, the present Mother-General, foreshadows many a great and noble deed which will be done by the self-sacrificing daughters of St. Dominic in the days to come, treading like angels the green slopes of the Pacific shore.

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## SISTERS OF ST. FRANCIS \*

1851

IN 1851, when Indiana was in her crude state of civilization, the saintly, noble-minded and zealous priest of God, Rev. Francis Joseph Rudolf, realized his burning desire of founding a Community of Sisters of St. Francis to assist him in saving souls, by instructing the young and ministering to the needy. He had applied to the Franciscans of Vienna, Austria, and in response to his call, arrived at Oldenburg, January 6, Sister Teresa Hackelmeier and companion. Gentle Sister Teresa was appointed Mother Superior, and ere long youthful aspirants begged admission, anxious to place themselves under her amiable, yet potent guidance, and the new-born Community took possession at once of their microcosm. The new convent grew slowly at first, but steadily, on and on, mid sunshine and shadow; yea, violent storms at times, until the humble frame structure, set in the midst of a pristine forest, has given place to magnificent and well-equipped buildings.

Years have rolled by and storms have raged, yet

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\*From material furnished by the Sisters of St. Francis, Convent, College, and Academy of the Immaculate Conception, Oldenburg, Ind.

green and fresh will bloom in perennial beauty the rich fruitage of the sainted founders, the friends of the widow and the orphan, the apostles of Catholic education in Indiana.

Oldenburg, Franklin County, Indiana, remains the radiating point from which hundreds of teachers go forth into different states to labor in the cause of the Great Master Divine.

The College and Academy of the Immaculate Conception at the mother-house were organized in the course of time with a view to afford ample opportunity to those striving for a higher, thorough and practical education at a moderate expense. True, therefore, to the spirit of seraphic St. Francis and the sainted founders, the charges have been made very reasonable and within the reach of even those not so highly favored with this world's wealth and luxury. The institution is constantly increasing its facilities, intensifying its excellent course of study and offering additional advantages without placing the students to any greater expense. Nothing, in short, conducive to the development of body, mind and heart, and tending to the health, comfort, progress and happiness, is overlooked.

The buildings are magnificent throughout, planned, furnished and equipped agreeably to the most modern and sanitary methods for educational purposes in every detail and with a view to home comforts.

The grounds, secluded and spacious, are laid in a tasteful style and offer every incentive to invigorating and healthful exercise. The quiet seclusion of rural environment create an atmosphere of animated cheerfulness and earnest study.

Not to instruct only, but to educate truly the

students, preparing them for the sphere in life kind Providence may assign them, is the constant aim of the Sisters of St. Francis, Oldenburg, Indiana.

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## BENEDICTINE NUNS \*

1852

SAINT SCHOLASTICA, the Sister of Saint Benedict, is generally regarded as the foundress of the Benedictine Nuns. According to Saint Gregory the Great, Saint Scholastica presided over such a community, but the data as to the foundation and Rule of the first Benedictines is lacking in definiteness. However, it appears certain that as St. Benedict's Rule began to extend abroad, women as well as men organized religious communities in accordance with its principles.

Convents were founded in Gaul by St. Cæsarius and St. Aurelian of Arles, St. Martin of Tours and St. Columbanus of Luxeuil, and up to the Sixth century the Rules of St. Cæsarius and St. Columbanus were in general use. In 620, these were supplanted by the Benedictine Rule.

The Benedictine Rule was widely spread by Charlemagne and his son Louis the Pious. Before the end of the Ninth century this Rule was enforced in all the Benedictine Convents of the Empire.

In England the earliest Benedictine Convents for women were established at Folkstone in 630. The first Benedictine Nuns in Germany came from England in the Eighth century, having been brought over by St. Boniface to assist him in his

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\*Catholic Encyclopædia.

work of education and to provide a means of education for their sex amongst the newly evangelized Teutonic races.

Sts. Lioba, Thecla and Walburga, Gertrude and Mechtilde are names that shed lustre on the Benedictine Nuns of Germany.

The first establishment of the Benedictine Nuns in America was at St. Mary's, Pennsylvania, where Abbot Wimmer settled some German nuns from Eichstätt in 1852. St. Benedict's Convent at St. Joseph, Minnesota, founded in 1857, is the largest Benedictine Convent in America. Other houses of the Order have been successfully established in the United States and the nuns in the various houses are chiefly occupied with the work of education, which comprises elementary schools for secondary education. All the American Convents are subject to the bishops of their respective dioceses.

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## SISTERS OF CHARITY OF THE INCARNATE WORD OF THE BLESSED SACRAMENT \*

1853

THE Congregation of the Sisters of Charity of the Incarnate Word of the Blessed Sacrament was founded in the year 1625. In 1853 the first foundation of the Order was made in the United States—in Brownsville, Texas. Since then other foundations have been made throughout the State of

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\*From the Catholic Directory of 1912, published by P. J. Kennedy & Sons, New York City, N. Y.

Texas and in Mexico. The various houses of the Congregation are independent of each other and at each house is a novitiate for the Sisters.

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## SISTERS OF THE HOLY HUMILITY OF MARY \*

1854

THE Congregation of the Holy Humility of Mary was founded in 1854, by Rev. J. J. Begel. The principal works of the Sisters are teaching, the care of the sick and the maintenance and care of orphans. The mother-house of the Community is at Villa Maria, Lawrence County, Pennsylvania.

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\*From Shea's "History of the Catholic Church in the U. S."

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## SISTERS OF THE PRESENTATION, B. V. M. \*

1854

THE Congregation of the Sisters of the Presentation of the Blessed Virgin Mary was founded in Cork, Ireland, by the saintly Miss Nano Nagle, in the year 1777.

In 1783, the Holy See approved of the rules of the Order. In the year 1854, the United States welcomed a colony of the Sisters from Ireland; the first foundation was then made in San Fran-

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\*From Murray's "Popular History of the Catholic Church in the United States."





SISTERS OF ST. FRANCIS  
Convent of our Lady of Angels, Glen Riddle, Pennsylvania



cisco, California, where the mother-house is now located, on Masonic Avenue.

The chief object of the Order is the education of youth and the instruction of the poor.

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## THE SISTERS OF THE THIRD ORDER OF ST. FRANCIS \*

(Philadelphia Foundation)

1855

THE Congregation of the Sisters of the Third Order of St. Francis was founded at Philadelphia, Penn., in 1855, by Blessed John Nepomucene Neumann, C. Ss. R., Bishop of Philadelphia.

On April 9, 1855, the Right Rev. Bishop, of Blessed Memory, invested with the habit of St. Francis three devout women, Marianne Bachmann (Mother Mary Francis), Barbara Boll (Sister Mary Margaret) and Anna Dorn (Sister Mary Barnardina), who were desirous of devoting their lives to the service of the poor; especially the sick.

With the blessing of God, this Community of Sisters increased so that they were enabled to assume the care of the sick, of orphans, of the aged, and the education of children in parish schools.

After the death of the first Superior General and Foundress, Mother Mary Francis, in 1863, the two branch houses established in Buffalo and Syracuse, in the state of New York, became independent of the mother-house in Philadelphia. Another foundation, established by and separated

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\*Especially prepared by the Sisters of St. Francis, Glen Riddle, Pa.

from the house of Buffalo, exists in the city of Pittsburg, Penn.

The Philadelphia Institute, which remained undivided, has since spread over the United States in fifteen dioceses, so that at the present time it includes eighty houses (forming three Provinces), and over eight hundred Professed Sisters who are employed in forty-two parochial schools, four academies, eight schools for Indians and negroes, twelve hospitals, nine homes and orphanages, and other works of charity.

In 1896 the mother-house of the Institute was, with the consent and approval of the Most Rev. P. J. Ryan, Archbishop of Philadelphia, transferred to Glen Riddle, Delaware County, Penn., where the Novitiate is established. Here also the general direction of the entire Institute is located.

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## SISTERS OF THE THIRD ORDER OF ST. DOMINIC \*

Congregation of St. Catherine of Siena.

1858

IN the year 1858, Mother Benedicta Bauer and Mother Thomasina Ginker, Foundresses of this Community, filled with an ardent zeal and true missionary spirit to work for souls in America—a field so large, and the laborers so few—came to this country with the permission of their Superiors and the sanction of their Ordinary, Bishop Ignatius Senestry of Ratisbonne, to establish a

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\*Especially prepared by the Sisters of the Third Order of St. Dominic, Congregation of St. Catherine of Siena, St. Catherine's Convent, Racine, Wisconsin.



CONVENT OF OUR LADY OF ANGELS  
Sisters of St. Francis, Glen Riddle, Pa.





branch house of the Dominicans from the ancient mother-house of Holy Cross, Ratisbonne, Bavaria, Europe. This convent of the Holy Cross was founded in 1237, only sixteen years after the death of the illustrious founder of the Order, St. Dominic.

The Mothers left their dear convent in Ratisbonne with a heart ready for sacrifices, but little realizing the great difficulties and trials they would have to encounter in their new foundation.

On arriving in America, Mother Benedicta and Mother Thomasina, for a time made their home with the Dominican Sisters in Williamsburg, a previous foundation of Mother Benedicta's in 1854. Later they visited their co-religionists—the Dominican Sisters in Somerset and in Zanesville, Ohio,—intending to establish a mother-house. However, as neither was found suitable for this purpose, the Mothers, upon the invitation of Bishop M. Henni and later Archbishop of Milwaukee, came to Wisconsin. Their first attempt was at Green Bay, where they arrived in April, 1861—accompanied by two young postulants that had joined them from the School Sisters of Notre Dame, Milwaukee, where the two zealous Mothers had been accorded warm hospitality for quite a time.

These two postulants, Mary Oberbrunner and Cunigunda Loesch, were admitted to the holy habit in St. Mary's Church, Green Bay, 1861, under the names of Sister M. Hyacintha and Sister M. Rose. They took charge of St. Mary's Parochial School and conducted a small select school and music class. Finding the future prospects of Green Bay at that time rather discouraging, Bishop Henni advised the Sisters, who, in the mean-

time had increased their number to six, to locate at Racine, which they did in 1862, and there the now flourishing Community has ever remained. For a short time the little Community had a home in a private dwelling house opposite St. Patrick's Church, North Side, until they succeeded in buying four lots and a two-story brick building on Twelfth Street, South, the present site of St. Catherine's.

In 1864 the first addition to the building was erected. To lessen the expense in building, the young Sisters then—among them the present Prioress-General, Mother Cecilia,—did all the lathing of the building. In September, 1864, a day and boarding school was opened. This was the small beginning of the present St. Catherine's Academy, whose growth, though slow, has been steady and solid. The Sisters also had charge of the parochial schools, St. Patrick's and St. Joseph's, and later on St. Mary's. In 1865 a chapel proper was erected and dedicated in honor of St. Dominic.

Trials and afflictions more than once threatened to annihilate the struggling Community. Its foundress, Mother Benedicta, after a long and painful illness, died, fortified by the Rites of the Church, October 13, 1865, aged 63 years. She was a woman of noble character, a good religious and an able scholar, especially in music. Her career in America had been full of hardships and privations, but her indomitable energy overcame all difficulties and she knew not the word fail.

Mother Thomasina Ginker, appointed Prioress by Bishop Henni, succeeded Mother Benedicta, but held the office for only eleven short months. Worn out with grief and disheartened by the dark looking future, she became an easy prey to

typhoid fever, which she contracted while nursing a young novice. The fever at once took a firm hold, and she succumbed to the disease, after an illness of only two weeks, on September 6, 1866, at the early age of thirty-three years.

It would be difficult to describe the condition of the poor Sisterhood at the time of Mother Thomasina's death. Six other members were down with typhoid fever; there were no funds, consequently no credit, which can be illustrated by this instance: A package was brought by the expressman the day after Mother's death; there was not twenty-five cents to pay the delivery charges for the package and it was taken back to the office till the requisite amount could be obtained. In fact, the Community was on the point of dissolution, but the all-seeing eye of God watched over it and sustained by His grace, they remained faithful and persevered under their heavy crosses and trials. Thus the founders of St. Catherine's Convent passed away within the short space of three years from its foundation, and left the young Sisters to their own resources, totally inexperienced.

The required number of Sisters lacking for a formal election of Prioress, the Rt. Rev. Bishop Henni appointed Sister M. Hyacintha Oberbrunner and Sister M. Cecilia Fox, Prioress and Sub-Prioress, which positions they held for thirty-five years.

In the time of their financial distress, the good and kind Bishop Henni permitted the Sisters, for several years, to solicit aid throughout the diocese. He also recommended the struggling Community to the generosity of the late King Louis I. of Bavaria, who greatly relieved the distress of the

Sisters by liberal donations. However, the trials were not yet at an end. A member of the Community—dissatisfied with existing affairs and having no faith as to its future success—caused the withdrawal, by their parents, of five novices and several promising postulants, the few remaining members becoming disheartened were once again on the verge of dissolution, but the all-merciful God sent help when all hope seemed gone.

In the person of Rev. J. A. Birkhaeuser he sent a chaplain who lifted the struggling little band of Sisters from their crushed condition, implanted in them the true religious spirit and was their spiritual guide for forty years. His last breath went out in presence of the tabernacle where he knelt in prayer and meditation on the evening of March 3, 1908, when a stroke of apoplexy put an end to his saintly life. R. I. P. He was the author of Birkhaeuser's Church History, used in most of the Seminaries of the United States and in Great Britain. About July, 1876, the Community received the startling intelligence that the will of the late Mother Thomasina was to be contested on the grounds of illegality. Her relatives, the Ginker family in Bavaria, laid claim to the property owned by the Community at the time of the death of Mother Thomasina. She, being ignorant of the laws of the country, had bequeathed the property to two of the Sisters to be held *in trust* for St. Catherine's Academy. This was illegal, as St. Catherine's Academy was not a corporate body at the time. A lawsuit to make a test case of this was brought against the Community, and in two instances, decided in favor of the plaintiffs. However, a change of lawyers and handling the case in the cause of equity, the defendants finally gained





MOTHER HOUSE AND NOVITIATE OF THE SISTERS OF ST. DOMINIC  
Convent of St. Catherine of Siena, Racine, Wisconsin



the lawsuit, which lasted three years—a time of grave anxiety to the Community, yet the trouble was borne with true Christian resignation, and the holy bonds of sisterly affection were thereby much strengthened. From this time forward, God's blessing seemed to rest on the convent, as the improvements made in rapid succession would indicate; several additions and a handsome new chapel were consecrated by Archbishop Heiss, in 1885. In 1874 St. Catherine's Academy was chartered with full powers for conferring degrees.

The first General Chapter was held in 1896 when Mother Hyacintha Brunner was chosen Prioress-General; again in 1901, when Mother Emily Acker was elected Prioress-General; and in 1907 when the present Prioress-General, Mother Cecilia Fox, was elected.

A handsome and commodious new building, Holy Rosary Academy, was erected at Corliss, Wisconsin, seven miles west of Racine, in 1907. On April 23, 1908, the boarding pupils from St. Catherine's, Racine were transferred to Holy Rosary, while St. Catherine's continues the Day Academy. Both schools are in a flourishing condition. Holy Rosary Academy was erected a Priory in August, 1907, with Mother Alphonsa Corry as its first Prioress.

At Corliss, St. Anne's Home for Ladies, was opened in September, 1908. This is in charge of the Sisters; it provides a real and restful home for elderly ladies, where they have the best of care. A beautiful little chapel is in connection with the Home.

The main object of this Congregation is the education of Catholic youth. The Sisters conduct two Academies, a Ladies' Home, and thirty-eight

parochial schools in different dioceses. The mother-house and novitiate are at Racine, Wisconsin. The time of probation for postulants is from six months to one year; the novitiate covers two years; simple vows are made twice, for three years each time; perpetual vows then being made at the end of six years.

The Congregation of St. Catherine of Siena was affiliated with the Third Order of Saint Dominic in 1877, by the Master-General, Joseph Mary Sanvito. The Rule and Constitution, adapted to the work and the circumstances of the American Missions, were approved by the Holy See in 1905 and again in 1910.

The year 1912 marks an era in the annals of the Community—fifty years of hard labor and success—the Golden Jubilee of the Congregation. The Community is now in a flourishing condition; the little seed planted in 1862 in the garden of St. Dominic, has multiplied a hundredfold; the membership in these fifty years has grown from two members to over three hundred; while many of the hard workers of early days have been called to their heavenly home, there to receive the reward, we will hope, of the good and faithful servant.

## SISTERS OF THE POOR OF ST. FRANCIS \*

1858

THE Sisters of the Poor of St. Francis form a Congregation, founded by the Venerable Mother Frances Schervier at Aachen in the year 1845, whose members observe the Rule of the Third Order of Saint Francis, as given by Leo X. for Tertiaries living in Community, and Constitutions adapted to their special work: the care of the sick poor, dependent upon charity.

Frances Schervier, born in Aachen, Germany, January 3, 1819, was the child of John Henry Caspar Schervier, proprietor of a needle manufactory and Associate Magistrate of the city, and Maria Louisa Migeon, descendant of a wealthy French family. Frances' education was thorough, and it was always her desire to serve the sick and the poor. She began by giving them food and clothing, laboring for them, and visiting them in their homes and hospitals. In 1840 she joined a charitable society in order to exercise this charity more actively.

In 1844 Frances with four other young ladies, Catherine Daverkosen, Gertrude Frank, Joanna Bruchhans and Catherine Lassen, became members of the Third Order of St. Francis. The following year, with the approbation of their pastor, they went to live together in a small house beyond St. James' Gate, and Frances was chosen Superior of the little Community. The life of the Sisters

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\*Especially prepared by The Sisters of the Poor of St. Francis, Convent of St. Clara, Hartwell, Cincinnati, Ohio.



was conventual, and the time spent in religious exercises, household duties, and caring for the sick-poor.

In the latter part of the year 1848 a mild form of cholera broke out in Aachen, followed by an epidemic of small-pox, and an infirmary was opened by the Sisters in an old Dominican building, the property of the city. The Sisters offered their services as nurses and they were authorized by the city to take up their abode in the building. New members were admitted in 1849, when the Sisters were called to take charge of an infirmary for cholera patients inurtscheid. In 1850 they established a hospital for incurables in the old Dominican building, and the home nursing and charity kitchens in different parishes were entrusted to them. In 1850 the "Constitutions" were compiled and submitted to the Archbishop of Cologne. They were approved, and on August 12, 1851, Mother Frances and her twenty-three associates were invested with the habit of St. Francis. On June 13, 1850, they took charge of a hospital in Juelich (later abandoned). In 1851 a foundation was established at Bonn and also at Aachen for the care of the female prisoners in the house of detention. When the home of the Poor Clares, before their suppression in 1803, was offered for sale in the summer of 1852, Mother Frances purchased the spacious building for a convent,—the first mother-house. The Congregation grew steadily and rapidly. In 1852 two houses were founded in Cologne, and a hospital was opened at Burt-scheid. Other European foundations followed until the year of 1858, which year marks an important epoch in the development of the Congregation, namely: The transplanting of the Congre-



VEN. MOTHER FRANCES SCHERVIER  
Foundress of the Congregation of the Sisters of the Poor  
of St. Francis  
Born January 3, 1819, Died December 14, 1876



gation to America. Mrs. Sarah Peter, a convert of Cincinnati, Ohio, received a commission from the Archbishop in that city, to bring German Sisters to America to care for the destitute German poor, and Irish Sisters for the Irish poor. While in Rome in 1857 she submitted the plan to the Holy Father, who advised her to apply to some Austrian Bishop for German Sisters. Cardinal Von Geissel, the Archbishop of Cologne, earnestly recommended the Congregation of Mother Frances for the purpose. In Ireland Mrs. Peter succeeded in obtaining the Sisters of Mercy. Mother Frances resolved to found a House in Cincinnati, and on August 24, 1858, the six Sisters, chosen by her, set sail for America. Upon their arrival in Cincinnati, the Sisters of the Good Shepherd kindly gave them hospitality. Soon they received the offer of the gratuitous use of a vacated orphanage for their patients. The following year three more Sisters arrived from Europe, and in March they purchased several lots at the corner of Linn and Betts Streets (the present site of St. Mary's hospital), and began constructing a hospital. More Sisters soon arrived from the mother-house, and in 1860 they were able to establish a branch-house in Covington, Kentucky.

In the spring of 1861 Mrs. Peter offered her residence to the Sisters for a Novitiate, and Home for the Clarisses or Recluses, a contemplative Branch of the Congregation, for whose coming she had long been negotiating with Mother Frances. In October, 1861, three recluses came to America, and from their arrival up to the present time, perpetual Adoration of the Most Blessed Sacrament has been carried on without interruption in this Novitiate of the Convent of St. Clara. Mrs. Peter

reserved for herself the use of several rooms in her residence, wherein she lived a life of retirement until her death in February, 1877. The Congregation owes much of its rapid progress in the New World to the influence of this noble lady.

The object of the Congregation of the Sisters of the Poor of St. Francis is the personal sanctification of its members through the observance of the religious vows in the spirit of St. Francis of Assisi, and the practice of works of mercy upon the poor and sick.

The principal requisite for admission is an earnest desire of personal sanctification, combined with a sincere purpose to devote all the faculties of soul and body to God in the service of the poor and sick, in the spirit of their holy patron, St. Francis, which spirit is, above all, one of poverty, humility and penance. Besides those to be admitted must be of blameless character, of good disposition and sound mind, possessing sufficient ability to acquire a knowledge of the duties of the religious life. They should have fair health, should not be deformed, or have other bodily defects, as a good constitution and good health are requisite to fulfill the duties of their calling. A common school education is also required. Moreover the candidates are to bring a certificate of Baptism, Confirmation and of moral character from their pastor, also a recommendation from their present Rev. Confessor, together with a certificate of health from a physician.

A triple period of probation and preparation precedes the admission to membership in the Congregation. The first period, called the Postulate, usually lasts from six months to one year. Of this time, the first months are generally spent in





PROVINCIAL MOTHER-HOUSE AND NOVITIATE OF THE SISTERS OF THE POOR OF ST. FRANCIS

Saint Clara's Convent, Hartwell, Hamilton County, Ohio



the novitiate, in order to acquire some knowledge of the duties of the religious life, then some months are spent in the hospital, where the postulants help in the care of the sick and in other hospital work. The Novitiate lasts two years, which time is wholly spent in the Provincial Mother-house, where the novices are well educated for the religious life, and instructed in the various duties of the Congregation. After completing the Novitiate, the Sisters, for five years, profess the simple vows of Poverty, Chastity and Obedience, each time for the term of one year. After the expiration of this time, if they have been approved of, they are permitted to consecrate themselves to God by perpetual vows.

The Congregation requires no dowry from those admitted but only a modest outfit of clothing and whatever little money they may have at their disposal. Those candidates who are not able to furnish the above may simply bring what clothing, etc., they may have. Of course they will defray the expenses of their journey to the convent. A want of means never proves an obstacle to admission.

In 1896 the Novitiate of the Congregation was removed to Hartwell, Cincinnati, Ohio, where the Congregation possesses a large Convent, Chapel and grounds, the center of activity of the Province in America.

Since the year of their foundation in the United States, the Sisters of the Poor of St. Francis have established hospitals in the following cities: St. Mary's, Cincinnati, 1858; Covington, Ky., 1860; St. Francis, Columbus, O., 1862; Hoboken, N. J., 1863; Jersey City, N. J., 1864; Brooklyn, N. Y., 1864; St. Francis, Fifth Street, New York City, 1865; Quin-

cy, Ill., 1866; Newark, N. J., 1867; Dayton, O., 1878; St. Joseph's, New York City, 1882; Kansas City, Kans., 1887; St. Francis, Fairmount, Cincinnati, O., 1888; St. Anthony's, Columbus, O., 1891; St. Francis, One Hundred Forty-second Street, New York City, 1906.

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## THE URSULINES IN KENTUCKY \*

1858

ON November 25, 1535, at Brescia, Italy, the Ursuline Order was formally and canonically inaugurated by St. Angela Merici, the "Apostle of Female Higher Education," and placed under the patronage of St. Ursula, the martyred princess of Brittany. In 1544 the Rules and Constitutions were approved by the reigning pontiff, Pope Paul III. Thus through the apostolate of Christian Education the Ursuline Order has, for more than four hundred years, presented to a demoralized society, living and forcible arguments of an active and holy life, training woman to be a bulwark against the fierce storms of unbelief and anti-Christian socialism.

The Ursuline Order spread rapidly, foundations being made in all the countries of Europe and many in America.

In the year 1858, at the earnest solicitation of the Rt. Rev. Martin J. Spaulding, Bishop of Louisville, an Ursuline foundation from Straubing, Bavaria, was made in his episcopal city by Mother de Sales and two other Sisters. St. Martin's school

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\*Especially prepared by the Ursuline Sisters, Convent of the Immaculate Conception, 806 East Chestnut Street, Louisville, Kentucky.

was their first parochial charge, employing two teachers, today fourteen. The same year a novitiate was opened and God sent worthy subjects glad to put the convent door between themselves and the alluring world, and the foundation prospered until the Community numbers nearly three hundred professed Sisters and nearly fifty novices.

One year later the Academy of the Immaculate Conception opened her portals. It was soon after duly chartered by the Kentucky legislature, and in 1866 Miss Anna Cotter received the honors of graduation. Since then a long train of laurel-crowned, cultured and God-fearing women have crossed the threshold and have gone forth to assume the duties awaiting them beyond; many, too, remained, binding themselves by vow to the God-appointed work of Christian education.

As in the city of Louisville churches multiplied, demands for teachers came, until at this writing, the Ursulines conduct eighteen parochial schools in the city of Louisville with an enrollment of more than six thousand pupils. In Kentucky, outside of Louisville, fourteen schools, and St. Joseph's Orphan Home with its near two hundred homeless little ones. Besides these schools, the Community has schools in Evansville and Madison, Indiana, and in Cumberland, Maryland.

In 1874 the mother-house at Louisville sent a band of five Ursulines to the Green River Hills of Southwestern Kentucky, in response to an appeal from the Rev. Paul Joseph Volk, pastor of St. Alphonsus Church, in Daviess County. Here, in forest primeval, amid direst poverty, they planted the mustard seed of the Gospel, which, within two decades developed and flourished into the famous literary and benevolent institution known throughout the South as Mt. St. Joseph's Academy.



The last fifteen years especially have been an era of gigantic growth for Mt. St. Joseph's, during which time, in addition to a thorough literary course, a business course, and a normal school for teachers have been opened. In 1905, a handsome structure, known as the "new Academy," was erected north of old St. Joseph's. In every detail of building and equipment the "new Academy" has been made attractive, comfortable and sanitary by the most superior modern improvements. An Alumnæ Association was organized in June, 1905, on the occasion of the twenty-fifth anniversary of the State incorporation of the institution.

Owing to the constant growth of the Community and the great number of day pupils, the boarding school of the Immaculate Conception was removed to a beautiful villa of some forty acres, in the suburbs of the city, where it has since been known as the Academy of the Sacred Heart, and, where for nearly half a century, the Sisters have labored in building up the spiritual, moral and intellectual characters of the young womanhood of Kentucky and the surrounding States. The superb structure of today, with its splendid halls, well equipped laboratory, numerous departments, and with a complete course of instruction in religion, in the arts and the sciences, in literature and in the languages, is but the natural outgrowth of the academy of 1876. What a transformation there has been! But there are some things which have not changed and these are the active faith, the salutary discipline, the solid instructions in morality and religion, the cherished ideals of Christian womanhood which the Sacred Heart placed as its foundation-stones. These have vitalized it into being, and made it what it is today,



URSULINE CONVENT OF SACRED HEART  
Crescent Hill, Kentucky



one of the brightest ornaments in the galaxy of higher educational institutions in the South. An institution that has ever labored to make woman a great helpful, moral force in society by training her mind and her heart to true Christian principles.

The Alumnæ Association of Immaculate Conception Academy was organized June 20, 1905.

Of the "Angeline," the school journal, the Rev. Editor of the Record says: "Of all the academic publications of recent date, the Angeline straightway takes the lead, not only in its superb make-up, but also in its diversified, well-written, original contents. It certainly reflects honor and does credit to one of Louisville's foremost educational institutions, conducted by the Ursulines, who are everywhere in the Catholic world, teachers to the manor born."

The mission of the Ursuline Nun being by vow the instruction of youth, the present Superioress, Mother Victoria Berneen, is leaving nothing undone to keep abreast of the time and to maintain a high standard of excellence in all the Ursuline Schools. At present there are members of the Community attending the Catholic University, Washington, D. C., and the Conservatory of Music, Cincinnati, Ohio.

SISTERS OF CHARITY OF NEW  
JERSEY \*

1859

THE New Jersey branch of the Sisters of Charity emanated directly from the Mother-House in New York.

With the growing needs of the Church in the United States and the desire of the Sisters to extend as far as practicable the work of saving souls, missions had been opened across the Hudson in the cities of Paterson and Newark. An orphan asylum had been established in the city of Newark and a small school for the children of the parish of St. Patrick. The Newark mission, in charge of Sister Phillipine had among its earnest workers the gentle Sister Mary Xavier Mehegan. At the Paterson mission was stationed Sister Mary Catherine Nevin. These two women destined by Divine Providence to play so important a part in the development of the Church in New Jersey had passed nearly twelve years of their religious life in the New York Community when the call came to leave all and begin a new career in Jersey's promising fields.

In 1858 the See of Newark was created with the Rt. Rev. James Roosevelt Bayley, D. D., as its first bishop. Filled with the zeal of his saintly aunt, Mother Elizabeth Seton, and eager to establish a permanent mother-house of his own in the Newark diocese, Bishop Bayley made overtures at once

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\*Especially prepared by the Sisters of Charity, Convent of St. Elizabeth, Convent Station, New Jersey.



to open a diocesan community of the Sisters of Charity distinct from the New York house, and intimately associated with him in the labors of the new foundation in New Jersey. The proposal to create a new mother-house met with little encouragement at the time, for the number of Sisters then at the New York center was barely sufficient to supply the demands of the home missions, and the New York Province felt it could but ill afford to give up even one of its Sisters to form the nucleus of the Newark Community. Bishop Bayley, however, undeterred by objections, seeing the growing necessity for nearer communication with his newly created See, determined to apply elsewhere for novitiate preparation for his diocesan band. Applying at the mother-house in New York, then governed by the wise and prudent Mother Angela Hughes, to permit him to have but one or two of the Sisters then stationed at the Newark mission, provided they themselves would be willing to sever all connection with New York and assume the arduous labors of the new foundation in the sister state.

Bishop Bayley's far-seeing wisdom selected as the person of his choice to become the head of the young Community the modest and retiring Sister Mary Xavier, then a private Sister at the Newark mission, as has been already stated. After some deliberation over the matter, an option was given the Sisters of the Newark mission to consider the plan of separation for five years, at the end of which time they could return to New York, or remain in Newark as the first members of the new Community. After the expiration of the time, only two of the number then engaged in the New Jersey missions, Sister Mary Xavier Me-

hegan and Sister Mary Catherine Nevin, agreed to enter the new field permanently, and sever all ties with the New York mother-house.

The self-sacrificing spirit and religious zeal which had characterized the early years of Sister Xavier and Sister Mary Catherine eminently fitted them for the laborious work which they now undertook, and it is not too much to say that the splendid results of the Sisters' toils in New Jersey are directly traceable to these two valiant women who gave no thought to self at any time, who nobly gave God their lives of fruitful zeal to promote His interests among souls and to spread the light of Christian education.

Subjects for the young community were already pledged for entrance into the new foundation, but difficulties arose which had to be met before formally establishing a novitiate at the Newark mission. The Newark mission house was all too small for its school, orphanage, and temporary hospital to admit of further encroachments in the form of a novitiate; besides, the tumult of the city and its other distractions were ill adapted to promote the quiet and retirement so necessary for religious thought. Bishop Bayley, therefore, found it necessary, once he had secured the consent of the two founders for his new work, to cast about for a suitable novitiate for the training of the postulants who offered themselves for the work. He approached the New York house, Emmitsburg, and finally Cincinnati (an offshoot also of the Emmitsburg foundation), for hospitality for the young recruits of his New Jersey community. In the last named religious and loving sisterhood, Mount St. Joseph's, Ohio, the little band of five postulants found a warm and hospitable reception, and

thither, accompanied by the Rector of St. Patrick's, Newark, Father Bernard McQuaid, they journeyed in 1858 to begin their work of apostolic zeal as a preparation for their missionary labors in New Jersey.

At the expiration of ten months they returned to Newark, the superiors of the Cincinnati house having deemed them sufficiently well equipped by reason of their ardent spirit and their eager devotion to the new work before them, no less than their willingness to suffer hardships if need be, to promote the success of the young foundation. They arrived at Newark on September 29, 1859, the feast of Saint Michael, and formally opened, with the beloved Sister Mary Xavier as Mother, and Sister Mary Catherine as Assistant, the New Jersey Community. From this date also all connection with the New York house was severed.

Other postulants soon came to the new establishment, St. Mary's, Newark, and within less than one year it was found that the cramped quarters at Bleacher Street were wholly inadequate to provide for the growing needs of the community.

About this time, Bishop Bayley, who had previously purchased the old Chegary mansion at Madison, New Jersey and fitted it up as a diocesan seminary and college for young men, naming it Seton Hall after his venerable aunt, Mother Seton, found it necessary to seek a site for his seminarians nearer the cathedral city of Newark. A beautiful piece of property at South Orange, New Jersey was eventually decided upon for Seton Hall, and Bishop Bayley then offered to Mother Xavier an option on the Chegary mansion as the mother-house for her young community.

No more ideal spot, no more healthful location could have been selected by the far-seeing Mother, and she eagerly acquiesced in the Bishop's proposal. The secluded shelter of the Chegary mansion, its opportunities for retirement and quiet, and the possibilities for future purchases of ground in the vicinity easily induced Mother Xavier to assume a burden of debt which at that time seemed almost hazardous. However, the purchase price of twenty-five thousand dollars was provided for through the aid of noble benefactors among the friends of the Sisters, and the transaction was duly closed between the Bishop and the new community.

On July 2, 1860, accordingly, the Sisters, accompanied by Mother Mary Xavier, left the Newark house and proceeded to the new mother-house at Madison.

When a name for the new foundation was spoken of Bishop Bayley suggested that the name Seton Hall be retained, but Mother Xavier, foreseeing the confusion that must inevitably arise from two institutions bearing the same name, deemed it well to compromise with the good Bishop and give the name St. Elizabeth to the community house. In this way, both the saintly Mother Seton and the feast of the community foundation at Madison, the Visitation of Our Lady to St. Elizabeth, would be honored. This name was accordingly given to the new establishment.

As soon as practicable, it was arranged to open a boarding school for young ladies at the Madison house and thus provide needful funds for carrying on the work of the Sisters and to support the rapidly increasing novitiate numbers. Pupils were soon forthcoming, and it was not long before





MOTHER-HOUSE, NOVITIATE, COLLEGE AND ACADEMY OF THE SISTERS OF CHARITY OF NEW JERSEY  
College of St. Elizabeth (Front View), Convent Station, New Jersey





St. Elizabeth's became the center of educational life and activity in New Jersey, while it continued to foster the work of religious zeal and piety through the devotion of the young Sisters to their sacred calling. Hardship and privation and want oftentimes marked their struggles for the up-building, but nothing daunted, they pressed on, and in a short time began to realize the blessed hundredfold in a material no less than in a spiritual sense.

Passing rapidly over the story of those first years of labor and achievement, for the seed soon ripened into fruit, and the glory of the results repaid the efforts of those who labored in the first rude days of the foundation; without pausing to consider losses by death and other trying ordeals incidental to the establishment of a new community, the decades that followed 1860 witnessed many gains and triumphs. From the one small mother foundation that marked the year 1860, succeeding years soon totalled over eighty mission houses throughout the state of New Jersey, and even beyond the state limits into Connecticut and Massachusetts, with more than forty-five thousand children in attendance at the parochial schools, until now, at the close of the fifty-second year of its foundation, the New Jersey Sisters of Charity number more than twelve hundred members, their active works of charity extending over several orphanages, homes for the incurable, hospitals, foundling asylums, day nurseries, and several academies affiliated with the grand Academy and College at Convent Station.

As mentioned above, pastors from other States soon sought the services of the Jersey Sisters, and, as a consequence, many missions in these States,

with more than one hundred Sisters in active work in the schools, demand the attention of the New Jersey mother-house. The first out-state foundation was made in 1889, at St. Joseph's Parish, Boston, Mass.

In keeping with the special work of charity for which the Sisters of St. Vincent de Paul are everywhere adapted, yet not necessarily called to the exclusion of other more urgent works of zeal in the fields of educational activity, the management of hospitals for the sick and homes for the indigent has been the careful consideration of the noble founders of the New Jersey community. St. Joseph hospital, opened at Paterson in 1867, therefore, was almost the first of the great works of charity which engaged the attention of Mother Mary Xavier. In the years that have followed, other hospitals have found in her a wise guide and helpful aid, while the care of the orphan, one of the dearest interests of St. Vincent de Paul, a heritage which his daughters are proud to claim, is not neglected by these daughters in New Jersey. St. Mary's, the large diocesan orphanage situated on a beautiful site at South Orange, close to the seminary and college for boys, was placed in charge of the Sisters in 1861. Other orphanages were opened in Paterson, Jersey City and Hoboken.

The exclusion of the incurably sick from the general hospitals as undesirable patients, or at least as patients who prevent in a measure, the admission of sick who could be permanently cured if hospital relief could be open to them, made the venerable Mother Xavier realize the necessity of providing a home for the destitute whose hope of cure was slight, yet who demanded

care and attention. Accordingly, a magnificent site at Ridgewood, N. J., was purchased and the House of Divine Providence, as it was called, was formally opened in 1891. Here the preference is always given to the sick who have been pronounced incurable, and who find much relief in the pine groves which surround the Providence Home. In addition to this great charity, the usual work of caring for the foundlings is not neglected, as the Infant hospital at Montclair, founded in 1899, testifies. As a supplement to the work of the foundling hospital, two day nurseries, one at Orange, the other at Waterbury, Conn., have been established. In 1885, a home for old ladies was opened in Jersey City.

The rapid growth of the mother-house buildings toward the hilltop, and the purchase of lands near the railway, called for the establishment of a separate station on the Convent grounds, and as soon as the new buildings now known as Mother-house were projected, the Lackawanna railroad opened the station and called it "*Convent*." This is located midway between Madison and Morristown; the frequency of trains makes the Convent readily accessible from all nearby cities, and greatly improves the advantages of the academy and college of St. Elizabeth.

Keeping pace with the educational demands of the time and realizing the necessity of providing Catholic young women with opportunities for pursuing their higher courses of study where faith would not be endangered because of false philosophy, Mother Mary Xavier opened the collegiate department of study, thus forming the nucleus of the Catholic College system which has developed with marvellous rapidity since the foundation of the College of St. Elizabeth in 1899.

In every possible field of activity, in every sphere of charity and zeal, the Sisters of Charity of New Jersey have followed up the traditions of their predecessors in Maryland, in New York, in Cincinnati, and in Halifax. As branches of the parent trunk, these all imbibe the spirit of their great founder, the saintly Vincent de Paul, and have borne into the New World the zeal and self-sacrificing devotion to duty in its manifold forms that characterized the noble Madame Le Gras and the first Daughters of Charity.

The dress of the New Jersey Sisters of Charity conforms in the main with that of the New York, Cincinnati and Halifax members of the Order, save that the headdress of the Jersey members is white, with a black veil. Bishop Bayley objected to the rigid black cap of the other Sisters, and as soon as possible after the Newark foundation, had the Sisters adopt a new headdress. The cap has a fluted border, with a white linen bow at the neck. The street dress is a veil over this headdress, instead of the black crepe bonnets of the first years.

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## THE SISTERS OF THE HOLY CHILD JESUS \*

1862

THE Feast of St. Ignatius, 1862, saw the embarkation of a small band of religious at the port of Liverpool. Their Mother General gave them her blessing and bade them Godspeed with a great

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\*Furnished by the Sisters of the Holy Child Jesus, Sharon Hill, Delaware County, Pennsylvania. Especially prepared for them by R. D. Weston, in commemoration of the Golden Jubilee of the Society in America (1862-1912).



love, for were they not fulfilling one of the dearest wishes of her heart—a foundation in her own beloved country?

Many years before, Cornelia Connelly, a Philadelphia lady, had found and embraced Catholic truth, and had desired to dedicate herself to God in the solitude of Mount Carmel. The Sovereign Pontiff, Gregory XVI., however, had bidden her to devote her life to the task of religious education. The needs of America were well known to her, but Cardinal Wiseman was in Rome at that time pleading for England's needs, and at the bidding of the Holy Father she founded the Society of the Holy Child Jesus, under the protection of the cardinal, in 1846.

In her mind the thought of a home for her Society in America was only postponed, never abandoned. The years passed and many places had been considered, Texas, New Orleans, and Philadelphia among others, when at length an American lady, Louise Caton, the Duchess of Leeds, a granddaughter of Charles Carroll, of Carrollton, enabled her to realize her hopes and to send some of her Sisters to America.

The duchess gave a property situated in Towanda, Bradford County, Pennsylvania, on which to make the foundation, and July 31, 1862, saw a small colony set sail. An Atlantic voyage was a greater venture in those days, and the Mother General was happy to find Bishop Wood, of Philadelphia, on board with several other bishops and priests. Among these, the Rev. Dr. Henry A. Brann, a newly ordained priest from the American College, was returning to New York, and the current year (1912) sees the Right Rev. Mgr. Brann, D. D., happily preserved to keep his Golden Jubilee.

To the bishop's care, then, Madame Connelly committed her Sisters, and he ever showed them kindness and consideration. On reaching Philadelphia, he consigned them to the keeping of the Sisters of St. Joseph, who lived near the Cathedral, and of their hearty hospitality the little band ever preserved an affectionate and grateful remembrance. These pioneers used to tell how, on their first evening, while the bishop was at dinner, the band in welcome played "Home, Sweet Home." Quickly his kind heart thought of the newly arrived Sisters, and he sent a message requesting another tune, lest that one stir memories of the home they had so recently left. It was on St. Clare's day, August 12, 1862, that the small party of five nuns and two postulants landed in America, and in commemoration of this event, and of its Golden Jubilee, these lines are written.

The bishop, as well as Father Carter, his vicar general, who had at once become their staunch friend, discouraged their going to Towanda, which, at that date, seemed almost out of the world; but thither they had been sent, and they determined to first make the effort to carry out the work which obedience had blessed for them. So to Towanda they went and opened a boarding school early in September, in spite of the fact that the war cloud was over our land.

Their new home, as one of them described it, was "a small wooden building falling to decay," but though obstacles and poverty abounded, they cheerfully accepted difficulties, esteeming it a privilege to labor for the souls of children for the sake of the Holy Child Jesus. Early in 1863, Father Carter visited them. Their courage was unabated, but strangers, and in war time they found



MOTHER CORNELIA CONNELLY  
Foundress of the Sisters of the Holy Child Jesus



the problem of existence an anxious one, and reluctantly admitted that the times and the isolation of that section rendered the foundation impossible. They moved, therefore, to Philadelphia, undertaking the charge of the parochial school of the Assumption, at the same time carrying on a private school attached to the Convent, in Spring Garden Street. Their progress the next year was assured by the foundation of the convent at Sharon Hill. The Jackson School, a Quaker Academy, about seven miles from Philadelphia, just off the historic Darby Road, was purchased by Father Carter. For the work of Catholic education he gave this to the Sisters, and here the Novitiate of the Order was opened on the feast of Our Lady of Mt. Carmel, 1864. For this reason the Rose of Sharon and the Flower of Carmel have been always lovingly honored by the closing of the annual retreat. By this time other Sisters from England had joined them and they enlarged the scope of their labors.

The first days at Sharon were memorable ones for all. Their early struggles were over, it is true, their work secure, but they were face to face with poverty, and many privations had still to be endured. And these were met with the cheerful simplicity engendered by imitation of the Holy Child Jesus at Nazareth. The quaint Quaker building, with its peaceful aloofness, seemed to wield an attractive influence upon their children who ever remain devotedly attached to their Alma Mater. The atmosphere seemed in every way suited to the work undertaken, and the school soon became known, not alone for the thoroughness of the education imparted, but for the stamp of refinement and culture left upon its pupils, and this in its



measure may be claimed as a special characteristic of the work of the Society wherever its schools have been established. A glance at the extension of its labors in the ensuing years may prove not uninteresting.

In 1868, St. Leonard's House, Thirty-ninth and Chestnut Streets, Philadelphia, was opened, and the Sisters are engaged in directing an Academy of large attendance, and well established reputation and in teaching, besides, the schools of two neighboring parishes. Another Philadelphia foundation was made at St. Edward's, in 1889, where a large parochial school is under the Sisters' care.

Sharon has always had a large percentage of New Yorkers, and this caused old pupils and friends to desire a convent in New York. This became possible in 1904, when Mrs. Charles Wheaton gave, in memory of Mother Mary Walburga, a fine property in West One Hundred Forty-first Street; and very happy were the Sisters to discover in the gable of their new home a star-shaped window, and on the grounds a stable, later remodeled for a school, which the Sisters promptly interpreted as a sign that the Holy Child would be propitious to them in New York. Their work has outgrown the old building and a new one at One Hundred Fortieth Street and Riverside Drive will mark the Jubilee Year.

And the Holy Child has found Himself a home on the Rockies since 1884, thus linking the East with the West. In Cheyenne, Wyoming, the old traditions and spirit flourish in this newer region.

In Chicago, where they have been but four years, a school was opened in modest quarters in St. Veronica's parish. They have now a convent in Rogers Park, close to Loyola University, and



MOTHER-HOUSE OF THE SISTERS OF THE HOLY CHILD JESUS

Sharon Hill, Pennsylvania (South View)



lately they have made a beginning in Massachusetts, having been invited to teach the parochial school in Melrose, near Boston, where they are earnestly laboring in the cause of Catholic education.

And, as if to crown their Golden Jubilee, comes a munificent gift from Mrs. Thomas F. Ryan, who, in addition to her benefactions to the Church, has bestowed on the Society a fine estate at Suffern, New York, where a boarding and day school will be opened at the beginning of the coming scholastic year. A beautiful gold monstrance, set with personal gifts of their own jewelry from the Sharon Alumnae, is their memorial of the happy event.

The history of the Society of the Holy Child Jesus during the half century past has been one of brave endeavor to uphold in themselves and impart to their children those high standards of spirituality embodied in their motto, "Actions, not Words." They owe much of their influence to the moulding and guidance of their first Superior, Mother Mary Xavier, who governed them till 1876, and to Mother Mary Walburga, who succeeded her as Provincial, and faithfully carried on her work. Mother Mary Walburga came from England in 1863. As Superior and Novice Mistress at Sharon and Provincial till her death in 1903, she was a mother indeed to both Sisters and children. Pages might be written of her strong, beautiful and far-reaching influence. "Our Mother never entered our class room without lifting up our hearts to God," says one who for many years enjoyed her motherly love and solicitude. No one who ever came in contact with her failed to feel the inspiration of her presence and the warm human sense of understanding and sympathy for each individual. And with this loving testimony

our record may close; for with such traditions permeating and vivifying their Society, future years must prove abundantly fruitful for good in the lives of their children.

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### SISTERS OF ST. MARY \*

1863

THE Institute of the Sisters of St. Mary, in the Diocese of Buffalo, New York, was founded in 1819; the European mother-house of the congregation is at No. 24 Rue de President, Namur, Belgium.

In the year 1863 members of this congregation came to the United States, their first house was established in Lockport, N. Y., where the American novitiate and the training school for the Sisters are now located.

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\*From the Catholic Directory, 1912.

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### SISTERS OF CHARITY OF THE INCARNATE WORD \*

1866

THE Congregation of the Sisters of Charity of the Incarnate Word, in its proper sense, dates from the year 1866, but in the prophetic views of the venerated Jeanne Chézard de Matel, who founded the cloistered Order of the Incarnate

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\*From corrected references furnished by the Sisters of Charity of the Incarnate Word, Alamo Heights, San Antonio, Texas.



Word and the Blessed Sacrament in 1633, this branch already existed.

The Incarnate Word wished, however, to give the glory of the direct establishment to the Venerable Reverend Mother Angelique of the Incarnation, who, in concert with the Reverend Abbé Galtier, restored the Monastery of Lyons, France, in 1832.

To these two saintly souls the Congregation owes its formation, at the request of Right Reverend C. M. Dubuis, Bishop of Galveston, Texas, who is regarded as its founder.

The cradle of this Congregation then, was in Lyons, France, in the Monastery of the Incarnate Word.

In 1866 Bishop Dubuis went to France in search of religious who would devote themselves to the alleviation of physical and moral misery in his vast diocese, which then comprised the entire state of Texas. His efforts, in France, seemed unsuccessful, all his hopes about to be frustrated when Reverend Mother Angelique accepted the mission and became the Superior of the Congregation on which she bestowed a title, at once indicative of the motives which created it and the spirit which actuates its members, namely, "Charity," "love of the Incarnate Word."

In response to the good Bishop's petition, Rev. Mother Angelique, with the permission of Cardinal de Bonald, Archbishop of Lyons, immediately admitted into her monastery the subjects presented by Bishop Dubuis, these subjects were to form the nucleus of the new Congregation, which was henceforth to be known as the "Congregation of the Sisters of the Incarnate Word."

The Sisters embarked for Texas soon after and

arrived in Galveston the latter part of 1866; in 1867 they were joined by more Sisters from France. The arrival of these Sisters opened for the new Congregation, a new era.

Galveston was not the only city of the "Lone Star State" to welcome the humble daughters of the Incarnate Word; on March 31, 1869, the Bishop sent a colony of the Sisters to San Antonio, that there they might establish a foundation.

In 1870, the Community of San Antonio was created an independent center, by its founder, Bishop Dubuis. The Congregation is devoted to the cause of education in boarding and day schools and to the care of the orphan, the sick and the aged.

Miraculous has been its progress in these years; candidates from different countries in Europe, from the United States and from Mexico are received yearly, but the number is quite insufficient to cope with the demands made for the Sisters' services.

Texas being the home of the Congregation the majority of its establishments are in that State but it also possesses houses in other states and in the Republic of Mexico.

In 1897 the Sisters purchased a beautiful tract of land comprising 283 acres, at the head of the San Antonio River, on River Avenue, near Alamo Heights, three and a half miles from the city of San Antonio. The Novitiate was removed here the same year; in 1900 the convent was completed and became the mother-house. It is now the Generalate of the Congregation.

In September, 1900, the Academy of the Incarnate Word—connected with the mother-house—admitted its first pupils. The patronage of the



A SISTER OF CHARITY OF THE INCARNATE WORD  
Convent of the Incarnate Word, Alamo Heights, San Antonio, Texas



Academy increasing rapidly, it soon became necessary to erect a large addition to the building. This educational Institution has been chartered by the State as a college and is empowered to confer degrees. In September, 1912, St. Joseph's College and Academy in San Angelo, Texas, was opened by the Sisters of this Congregation.

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## FRANCISCAN SISTERS, ORDER OF MT. CARMEL\*

1866

THE Community of Franciscans at Alverno dates back to the year 1866. Its first would-be members, five in number, having resolved to devote their lives to the cause of Catholic education, placed themselves under the direction of Rev. Joseph Fessler, then pastor of the little congregation at Clarks Mills, Wis. A small frame building still standing in this village was the cradle, so to speak, of the present large and flourishing community.

In 1867 Father Fessler was called to labor in a wider sphere, the pastorate of St. Boniface, at Manitowoc, Wis., and thither his spiritual daughters resolved to follow. Accordingly they removed to Manitowoc, where a small dwelling was rented. Three of their number, however, wishing to prepare themselves more thoroughly for their future duties, as teachers, went to the Notre Dame Convent at Milwaukee to complete their course of studies, and at the same time to acquire the

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\*Especially prepared by the Franciscan Sisters, Holy Family Convent, Alverno, Wisconsin.



necessary fundamental training in religious life. They were accordingly placed by good Mother Caroline among the postulants. Here they remained about a year, after which they were honorably dismissed and joyfully hastened to their humble little home to begin the work which they felt that Divine Providence had assigned to them. Meanwhile their companions had taken charge of the little school in St. Ann's congregation near Clarks Mills.

On November 9, 1869, all five received the habit of the Third Order of St. Francis at the hands of Father Fessler, who had previously obtained for the new foundation the expressed approbation of the Most Rev. Archbishop of Milwaukee, John M. Henni, D. D., as also that of the Capuchin Provincial, Very Rev. Francis Haas. The names of the newly received were: Rosa Vahl, Sr. M. Odelia; Josepha Thoening, Sr. M. Colletta; Mary Graff, Sr. M. Hyacinth; Sophie Fessler (Father Fessler's sister), Sr. M. Seraphica, and Theresa Graemlich, Sr. M. Gabriel. Sr. Odelia was almost immediately chosen to direct the little community.

They received their first postulant the next year, in the person of Mary Doyle, afterwards Sr. M. Patricia, and on the ninth of November four of their number made their profession. The first outside mission school was also taken charge of this year (1870).

The small frame building which was at first provided for the Sisters at Manitowoc soon failed to furnish sufficient accommodations for the rapidly growing community. Besides, it was located in the city, and one of the cherished hopes of the founders was to secure a home removed from the noise and bustle of the busy town. One day in

the autumn of 1871 Mother Odelia had occasion to visit the "Settlement" at St. Nazianz, about eighteen miles southwest from Manitowoc. Her route lay past the present site of the convent, and as her eyes rested on the beautiful sheet of silver waters, with the wood-crowned eminence on its western shore, the thought at once presented itself: "What an ideal site for our new home." On her return she spoke of the matter to Father Joseph Fessler, who visited the place a few days later. Sharing her views as to its singular fitness for the purpose, he at once took steps towards its purchase. The bargain was soon concluded and in the spring of 1873, the erection of the first brick structure was begun; the following year saw its completion.

In the year of 1875 the community received a considerable augmentation. Twenty-five Franciscan Sisters from the diocese of Hildesheim, Germany, being obliged, in consequence of the Kultur-Kampf, either to return to their homes or emigrate to America, sought and found a home with their American Sisters at Alverno. The first seventeen Sisters of this province came over in 1875, the other eight the next year. The two communities were united in 1877.

In the Spring of 1880, after thirteen years of indefatigable labor in behalf of the community, Father Fessler was called to take charge of the congregation at Fond du Lac, Wis. He was succeeded by his brother, Rev. George Fessler, a zealous and learned priest, whose interest in the welfare of the community did much to foster its progress, both temporarily and spiritually. At his suggestion, a boarding school for girls was opened in the Autumn of 1880. It was continued with

gratifying success until 1892, when the growing demand for teachers to supply the parochial schools rendered it necessary to devote all the talent of the community to this work.

More than fifty parochial schools, with a total enrollment of nearly ten thousand pupils, are now in charge of the community. They are variously located in Wisconsin, Michigan, Ohio and Nebraska.

The first hospital conducted by the Sisters was the old "St. Mary's" in Manitowoc. It occupied the original convent building; but it was discontinued after a few years, as the house was unsuited to the purpose in point of size and necessary equipment. Two hospitals are at present in charge of the Sisters; Holy Family hospital at Manitowoc, and the Good Samaritan hospital at Zanesville, Ohio. The former was opened September 28, 1899, and the latter June 27, 1902. Another institution in charge of this community is a Home for the Aged located at West Point, Nebraska, and founded in 1906.

The growth of the community has been steady and rapid. Although but two of the original members (Mother Gabriel and Sister Colletta) now survive, the community numbers nearly five hundred members, with Mother M. Euphrosine the present Superior.



A SISTER OF ST. FRANCIS  
Of the Community of Mt. St. Clare, Clinton, Iowa





## SISTERS OF THE DIVINE PROVIDENCE \*

1866

THE Congregation of the Sisters of the Divine Providence was established in the United States in 1866, by Sisters from St. Jean de Bassel, Lorraine. The mother-house, novitiate and scholastic for the Sisters are located in San Antonio, Texas.

The Sisters conduct establishments in the archdioceses of New Orleans and St. Louis, in the Vicariate apostolic of Brownsville and in the dioceses of Dallas, Galveston, Alexandria, Oklahoma and San Antonio.

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\*From the Catholic Directory of 1912.

## SISTERS OF SAINT FRANCIS \*

1868

THE Community of the Sisters of St. Francis was established at Mt. Olivet, Nelson County, Kentucky, in the year 1868 by Right Reverend Bishop Lavalie, assisted by the Right Reverend Abbot Benedict, of Gethsemine, Kentucky. It was their intention to found an order of Sisters who would conduct an industrial school and enable girls of moderate means to obtain a Catholic education.

For this purpose three young ladies were sent

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\*Especially prepared by the Sisters of St. Francis, Mt. St. Clare, Clinton, Iowa.

to Oldenburg, Indiana, where they made their novitiate and pronounced their vows on June 19, 1868. They then returned to Mt. Olivet and Mother M. Paula Beaven was elected the first Mother Superior. A boarding and industrial school was then opened and did good work until the death of Right Rev. Bishop Lavialle. His successor in the See of Louisville, Right. Rev. Bishop McCloskey, did not like the location at Mt. Olivet, and he advised the Sisters to move the mother-house to Shelbyville, which was done in 1874. However, Shelbyville was found very unsuited for the purpose and the Sisters met with little success in their new field of labor. They struggled on here in poverty and privation for several years, the community in the meantime increasing slowly but steadily.

In 1890 the Jesuit Fathers succeeded in procuring an opening for the Sisters in the diocese of Dubuque, Iowa. The community came to Iowa and Right Reverend Bishop Hennessey established their mother-house at Anamosa, Iowa, January 6, 1891. Finding that Anamosa was not a desirable location for a novitiate, the Sisters obtained the consent of the Bishop to purchase property in Clinton, Iowa, and on October 4, 1893, the Community moved to their new home.

A boarding school was then opened and the next year it was found necessary to enlarge the building for the increasing attendance.

Prosperity attended the labors of the Sisters and in 1898 they bought another piece of property in Clinton which was used for a novitiate. Later on two more additions were built to the academy which afterward was used as the Sisters' novitiate, while larger and more commodious modern build-



MOTHER-HOUSE OF THE SISTERS OF ST. FRANCIS, COMMUNITY OF MT. ST. CLARE  
Mount Saint Clare Convent, Clinton, Iowa



ings have been erected for the academy and boarding school. The grounds surrounding the original Mt. St. Clare Academy not being extensive enough, the Sisters decided to build the new academy on the property known at Mt. Alverno and formerly used as a novitiate.

The old building was accordingly torn down and work on the new academy was started in the Summer of 1910. A beautiful building costing \$200,000 was erected and formerly opened for students in September, 1911.

On October 4, Most Rev. J. Keane, Archbishop of Dubuque, dedicated the magnificent building and gave the address on that occasion.

The community now numbers nearly two hundred members, and conducts schools in Iowa, Illinois, Kentucky, Ohio and Nebraska. In Macomb, Illinois, the Sisters conduct a hospital.

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## POOR HANDMAIDS OF JESUS CHRIST \*

1868

THE Community of the "Poor Handmaids of Jesus Christ" was founded by Miss Katharina Kasper at Dernbach, Germany, August 15, 1851. On this day the first five Sisters made their profession and Miss Katharina Kasper, Sister Mary, was elected Mother General and continued as such until her death February 2, 1898.

The Rules of the Community were approved by His Holiness Pope Pius IX., 1870, and con-

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\*Especially prepared by the Poor Handmaids of Jesus Christ, St. Joseph's Convent, Fort Wayne, Indiana.



firmed by Pope Leo XIII. in 1890. The Community, though insignificant in its beginning, has grown to a tree, whose branches spread far and wide throughout Germany, Bohemia, Silesia, England, Holland and North America.

In Germany the community numbers over three thousand Sisters who have charge of normal schools, academies, boarding schools, kindergartens, orphanages, commercial schools, etc. Besides the schools, the Sisters conduct hospitals, sanitariums, infirmaries, and the sick are also nursed by them in their private residences.

Until the year 1875 the Community had also charge of Parochial Schools, but at the breaking out of the "Kultur-Kampf," they were deprived of them. Through the efforts of the Right Rev. John Luers, Bishop of Fort Wayne, and the Rev. Edward Koenig, Pastor of St. Paul's Church of the city of Fort Wayne, Indiana, the Poor Handmaids took up their labors in the United States August 3, 1868. Unknown and without means, they began their work of charity at Hesse Cassel, Indiana. Soon after, the invitation of the Very Rev. Peter Fischer, V. G., of the Archdiocese of Chicago, to take charge of the Orphanage at Rose Hill, was accepted. In May, 1869, the sisters established the St. Joseph's Hospital at Fort Wayne, Indiana. In connection with this is the mother-house, Novitiate and Normal School for the Poor Handmaids of Jesus Christ in the United States, of which Venerable Sister M. Tabitha is Superior Provincial.

The Sisters are engaged in their charitable work in the Diocese of Fort Wayne, Belleville, Alton, Superior, the Archdioceses of Chicago, St. Paul and St. Louis.



MOTHER KATHARINA KASPER  
Foundress of the Poor Hand-Maids of Jesus Christ





ST. JOSEPH'S CONVENT

Mother-house of the Poor Hand-Maids of Jesus Christ, Fort Wayne, Indiana





In these places they take charge of Parochial Schools, Orphan Asylums, Hospitals, Infirmaries and also nurse the sick in their private homes.

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## LITTLE SISTERS OF THE POOR \*

1868

THE Congregation of the Little Sisters of the Poor was founded at St. Servan, Brittany, in the year 1839.

The members of the Community follow the Rule of St. Augustine and in addition to taking the simple vows of religion, they make a vow of hospitality.

The special object of the Congregation is to provide homes for the aged, without regard to sex or creed. For the support of these homes, which they have established in nearly every country, the Sisters depend upon their own labors and upon the alms given them for this purpose.

On July 9, 1854, the Congregation received the approbation of His Holiness, Pope Pius IX.

In 1868, through the exertions of Mrs. Sarah Peter of Cincinnati, Ohio, the Little Sisters of the Poor came to the United States and were welcomed in Brooklyn, N. Y., where they made their first American foundation. Following this foundation the Sisters have opened establishments in eleven archdioceses and fifteen dioceses in the United States.

While the general Mother-house of the Order is in France, the Sisters have established an Ameri-

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\*Shea's "History of the Catholic Church in the U. S.," Catholic Encyclopedia.

can Novitiate for the Order at Queens, Long Island, Brooklyn, N. Y.

The Eastern Provincial House for the United States is at Bushwick and DeKalb Avenues, Brooklyn, N. Y., and the Western Provincial House is at Fullerton and Sheffield Avenues, Chicago, Illinois.

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## SISTERS OF THE THIRD ORDER OF ST. FRANCIS \*

1869

THE Mother-house and novitiate of the Sisters of the Third Order of St. Francis of the Congregation founded in the United States in 1869 is located at Tiffin, Ohio.

The Sisters from here conduct establishments in the dioceses of Columbus and Cleveland, Ohio.

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\*Catholic Directory of 1912.

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## SISTERS OF ST. ANN \*

1870

At the request of Right Rev. Bishop McNierney of Albany the Congregation of the Sisters of St. Ann at Lachine, Province of Quebec, Canada, made a foundation of their Order in Oswego, New York, in the year 1870. ,

In 1881 the Sisters opened establishments in Massachusetts in the diocese of Springfield. In

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\*History of the Catholic Church in the United States.

1896 the various houses of the Order in the United States were organized into a province and the Provincial house and Novitiate established at Marlboro, Massachusetts.

The Sisters of this Congregation conduct establishments in the Archdiocese of Boston, in the dioceses of Albany, Providence and Springfield and in the Prefecture Apostolic of Alaska.

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## SISTERS OF ST. MARY \*

1872

THE Sisters of St. Mary, of the Congregation in Paris, France, established a foundation in St. Louis, Missouri, in 1872. The Sisters conduct establishments in the archdioceses of St. Louis and Chicago and in the dioceses of Kansas City and St. Joseph, Missouri.

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\*From the Catholic Directory of 1912.

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## SISTERS OF THE PERPETUAL ADORATION OF THE BLESSED SACRAMENT \*

1872

THE Congregation of the Sisters of the Perpetual Adoration of the Most Blessed Sacrament was founded by Blessed Mother Mechtilde de Baar at Paris in 1654. At that time the Thirty Years War

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\*Especially prepared by the Sisters of the Perpetual Adoration, Convent of Perpetual Adoration, 2321 Marais Street, New Orleans, Louisiana.

made frightful ravages in all Europe. The pious queen of France, Anne of Austria, deeply touched at the sight of so much misery caused by this unfortunate war, and wishing earnestly to find a means to remove this scourge from her beloved country, addressed herself to a saintly priest of St. Sulpice, Reverend M. Picoté, begging him to make a vow, in her name, of whatever he judged would appease the wrath of God, and that she would joyfully fulfill it.

This holy man, after having prayed long and fervently, came to the conclusion that nothing would be more for the honor and glory of God, and induce Him to show mercy to His people, than the foundation of an order of women who would, day and night, render Him their homage of adoration, praise, thanksgiving and reparation in the Most Holy Sacrament of the Altar, in which He was then so grievously and almost unceasingly offended. He therefore made this vow in the name of the queen, who on hearing it, recognized in it the holy will of God.

She entrusted Blessed Mother Mechtilde with the foundation of the first Convents of Perpetual Adoration and greatly encouraged and helped her in the work. On the 25th of March, 1654, the Perpetual Adoration of the Blessed Sacrament began. Since then, many Convents of this Order have been established in Europe.

In 1851, a saintly priest, Reverend Aloysius Faller, wishing to propagate the devotion to the Most Blessed Sacrament, asked and obtained Sisters of this Order from a Convent at Rosenheim, Alsace. With his own ample fortune, he built for them a new Convent at Bellemagny, Htl. Alsace, Ht. Rhin, and it is from thence, that our own beloved

Mother and foundress, Mother M. Augustine, was sent in 1872, with only three other Sisters to found Convents here in America.

The first and principal object of the Congregation is the Perpetual Adoration of the Most Blessed Sacrament, day and night, by two or more Sisters, who succeed each other every hour before the tabernacle. In the Mother-house, or in a community, where the Sisters are numerous enough to keep the adoration by four, they may, with the permission of the Ordinary, have the perpetual solemn exposition of the Blessed Sacrament. The Sisters of this Congregation have thus made it their noble duty to attend, day and night, the King of kings, to form His court and to render Him above all the homage of adoration befitting His divine Majesty. They also offer Him, during their hours of adoration, reparation for the many sacrileges committed against Him in this august Mystery, and pay Him the tribute of praise, love and thanksgiving which it is in their power to bestow. Moreover they pray for all mankind, particularly for the exaltation of the Catholic Church, for the sovereign Pontiff, for the clergy, for the conversion of sinners, infidels, etc., for their benefactors and for the poor souls in purgatory.

The Sisters follow the rule of St. Augustine. The postulate lasts from three to twelve months, the novitiate a full year. The religious of this Congregation make temporary vows during five years, after which time they may be allowed to make their perpetual vows.

The secondary object of the Congregation is the education of children in academies and parochial schools and the care of orphans.

The ten Convents of this Order now existing in



America were all founded by Reverend Mother M. Augustine, the Superioress General of the Congregation. His Grace, Rt. Rev. N. J. Perché, then Archbishop of New Orleans, first established these sisters in the parish of the Annunciation at New Orleans, where they assumed the charge of the parochial schools. In 1879 they also opened St. Agnes' Academy for boarders and day scholars. The Mother-house and Novitiate are now at 2321 Marais Street, in New Orleans. The beautiful chapel adjoining the Convent was erected in 1894, the following year the brick school building next to the Convent was completed. A second Convent was founded at New Orleans in 1874 at the corner of Marigny and Villere Streets, where the Sisters teach the colored children.

In September, 1882, the Convent at Oubre, P. O., Archdiocese of New Orleans, was founded. Attached to the Convent is an Academy as well as the parochial schools. The Convent is beautifully situated on the banks of the Mississippi, in a charming pecan grove.

The Convent at Pascagoula, Miss., in the diocese of Natchez, was founded in October, 1882. To this Convent are attached an Academy and parochial schools. This place has many advantages. Being situated near the sea-coast it serves as a summer resort to the sisters and to the children who pass their summer vacations at the Convent. The fresh sea-breezes, the strengthening sea-baths and the sweet breath of the pine woods, all concur to make this an ideal summer home.

In 1890, a Convent was founded in Gretna, Louisiana, a suburb of New Orleans. Here the Sisters conduct a boarding school for little boys from six to twelve years of age. This school being lo-

cated outside the city, it enjoys the advantages of both the country and of the city. The parochial schools in this place are also taught by the Sisters.

A Convent was next founded at Breaux-Bridge, La., in 1891. Here in the beautiful country of Longfellow's "Evangeline" the Sisters have a stately Convent and Academy, situated on the banks of the beautiful Bayou Tèche. Here, as elsewhere, the parochial schools are also taught by the Sisters. In 1899, a third foundation was made in New Orleans, on St. Maurice's Avenue, in the garden district of the city. In 1900, a Convent was established in Crowley, La., followed by the opening of an Academy and parochial schools. In 1906, a Convent was founded in West Falls Church, Virginia, near Washington, D. C. in the diocese of Richmond, Va.

In 1907, a Convent was established in the old historical city of Pensacola, Florida. In this place, which is opposite St. Rosa's Island, where the first holy sacrifice of the Mass is said to have been celebrated on American soil, it is hoped that the devotion to Jesus in the Blessed Sacrament will take deep root. The seed thereof will be plentifully sown in the fertile soil of the children's youthful hearts, at the beautiful, newly erected Convent and Academy only recently finished and blessed by His Lordship, Rt. Rev. E. Allen, Bishop of Mobile, as also in the parochial schools which the Sisters are teaching, in the parish of the Sacred Heart.

Besides the work of teaching, the Sisters devote much time to the making of Vestments and all kinds of Church Ornaments.

THE SISTERS OF CHRISTIAN  
CHARITY \*

1873

THE Congregation of the Sisters of Christian Charity, Daughters of the Blessed Virgin Mary of the Immaculate Conception, was founded in 1849 at Paderborn, Germany, by Pauline von Mallinckrodt, a daughter of the renowned statesman Detmar von Mallinckrodt and Bernardine von Hartmann. Pauline was born June 3, 1817, at Minden in Westphalia, being the eldest of four children all of whom enjoyed a most excellent religious and liberal education. Pauline bore a most striking resemblance to her brother Hermann not only in physique but also in character and spiritual endowments, each having been destined in a singular manner to carry out the designs of Divine Providence; Hermann von Mallinckrodt as champion and leader in the Central Part of the German Reichstag, espoused the cause of his suppressed Catholic countrymen; Pauline sacrificing the splendors of a brilliant career which her high social rank offered, to embrace the sublime state of a humble religious and to enter upon the labors of love in the Sanctuary of the Christian education of youth.

Pauline's early life was marked by an extraordinary piety and unbounded charity toward the sick and poor. In company with several other pious young ladies she took charge of a number of poor blind children, for whose bodily and spir-

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\*Especially prepared by the Sisters of Christian Charity, Mallinckrodt Convent, Wilkes-Barre, Pennsylvania.



MOTHER PAULINE VON MALLINCKRODT  
Foundress of the Sisters of Christian Charity





itual needs she provided with the love and devotedness of a mother. However, it soon became manifest that this was not her proper sphere; she realized her higher vocation, and in gladsome obedience to the Master's call at once began to seek among the various existing religious Orders an asylum for her poor blind charges from whom she did not wish to part. Her most earnest endeavors and repeated solicitations, however, proved of no avail. Complying with the urgent requests of her ecclesiastical superiors who perceived in these circumstances the express will of Heaven, and with their active support and encouragement, Pauline with three associates laid the foundation of a new Order. The establishment adopted the significant title "Sisters of Christian Charity"; the additional title "Daughters of the Blessed Virgin Mary of the Immaculate Conception" was conferred on the Sisterhood somewhat later by the Sovereign Pontiff Pius IX.

Two of the most renowned Bishops of Paderborn, the venerable and saintly Franz Drepper, and the illustrious confessor and exile Dr. Conrad Martin, became greatly interested in the new foundation, and did all in their power to secure its stability. Bishop Conrad Martin, who at the time acted as a member of the Vatican Council, was instrumental in obtaining for the institute the approbation of the Holy See in the year 1867. Through the powerful influence of the same venerable prelate and at the expense of great personal sacrifices the Rules and Constitutions of the Order received in 1888 the approbation in perpetuum.

The foundation prospered, the membership augmented, schools and academies were opened

and the Sisters, favored by both civil and ecclesiastical authorities, were laboring peacefully and fruitfully until the year 1871, when the so-called "Kulturkampf" broke out with its host of attending evils. When the "May Laws" of 1871 compelled all the Catholic teaching Orders to abandon their various fields of labor, the Sisters of Christian Charity also were confronted with the portentous alternative of giving up either their position or their habit. In this great calamity the sterling qualities of the saintly Foundress shone out in all their greatness; she endured all with exemplary fortitude and an unwavering trust in Providence, realizing full well that the Cross inflicted upon her foundation was but the seal of Divine approval. The farsighted and enlightened Mother did not for a moment lose courage, but with the intrepid spirit and zeal of an apostle and missionary, directed her ambition beyond the sea in quest of a new field of labor.

The Church in the United States was at the time greatly in need of religious teachers, and here the exiled Community received a glad welcome. In 1873 the first colony of Sisters came to the New World. In answer to an urgent request of Reverend Father Bogaerts, rector of St. Henry's Church, at New Orleans, a convent and a parochial school were established in that city. Bishop O'Hara of Scranton, Pa., aware of the conditions in Germany regarding the religious Orders, became greatly interested in the establishment of the order in his diocese and expressed a desire of having the Provincial Mother-house erected in the episcopal city. The Right Rev. P. C. Nagel, rector of St. Nicholas Church at Wilkes-Barre also solicited the Reverend Mother to send Sisters to take charge of the parochial school.

These repeated entreaties induced Mother Pauline to set out on her voyage to America without delay. Upon her arrival in the New World she and her companion, Sister Gonzaga, at once visited the Bishop of Scranton, by whom they were most cordially welcomed. The Reverend Mother presented the Bishop a letter of recommendation from Bishop Conrad Martin of Paderborn in answer to which Bishop O'Hara kindly said: "You just come here; you shall be my children, and I will be your father." He also expressed the desire of placing all the German parochial schools of his diocese in charge of the Sisters of Christian Charity, and soon after arrangements for the opening of a parochial school and an academy in Wilkes-Barre were agreed upon.

The erection of the Provincial Mother-house was what next occupied the attention of Mother Pauline, and in this arduous undertaking she found a ready and devoted friend in Right Rev. P. C. Nagel who not only materially aided her in the present case but ever afterward proved a zealous and enthusiastic patron of the order.

A high eminence in the eastern part of Wilkes-Barre, known as Park Hill, was chosen as the most suitable place for the erection of the Provincial Mother-house. The site commands a magnificent view of the romantic Wyoming Valley, through which the beautiful Susquehanna winds its silvery course, with the Blue Mountains in their magical hues on either side swelling up to a noble height. All preliminary arrangements for the construction of the building having been brought to a happy issue, Mother Pauline entered upon her return voyage to Europe with the grateful conviction that Divine Providence had opened to

her Community in the New World a fruitful and ever-widening field of labor.

The threatening danger of a complete suppression and dissolution of the Order was now happily averted. The firm footing that the Order had already gained in America, and the ever-increasing membership of the Community proved strong safeguards for its future existence and rendered less painful the departure of the Sisters from their own native soil. In September, 1873, a colony of pioneer Sisters left Paderborn, the cradle of the Order, and upon their arrival in New York they at once repaired to their respective missions at Wilkes-Barre and New York City.

Mother Mathilde was appointed superior of the newly established Province. Unfortunately, however, serious illness prevented her joining this expedition, and postponed her departure until April, 1874. This was, however, a Providential coincidence, since in the meantime urgent requests for Sisters had been received from various sections of the country. Mother Mathilde accompanied by her assistant, Sister Philomena, and a number of Sisters, landed on the hospitable shores of New York, where they were welcomed with enthusiasm by clergy and laity; Mother Mathilde entering upon her arduous duties of Provincial Superior, the Sisters assuming charge of several parochial schools in the diocese of Scranton and also in the far West.

Mother Mathilde, who may be looked upon as co-foundress of the Community because of her association with Mother Pauline from the first inception of the work, governed an ever-increasing Community with consummate wisdom and virtue. Her strength of character and firm trust in God





MOTHER-HOUSE OF THE SISTERS OF CHRISTIAN CHARITY  
Mallinckrodt Convent and St. Ann's Academy, Wilkesbarre, Pennsylvania





made her eminently well fitted for the leadership in the New World and from the outset she formed her subjects gently and maternally in the spirit of the Foundress, to the virtues of a religious life, especially simplicity, obedience and charity. With the heroism of a saint the humble but energetic and persevering Mother Mathilde surmounted all difficulties, and became not only the great mainstay of the exiled Sisters, but also the guiding genius of the rising generations of Religious in America.

Owing to a lack of funds the building of the projected Mother-house was delayed, therefore a cozy little frame dwelling served as a temporary Mother-house. In 1877 the stately edifice, known as Mallinckrodt Convent, was begun and at the beginning of 1878 was ready for occupancy. This commodious and spacious structure furnished ample accommodations for the Sisterhood, serving the general purposes of a Mother-house and a Novitiate. Among the privileges granted to the newly established Sisterhood may be mentioned one very striking and forceful for a teaching order, namely, the efficiency of its early members. Prior to their establishment in America they had conducted both elementary and higher Catholic schools, supported and supervised by a Government which engaged only professionally trained and certified teachers. The enlightened Foundress and the pioneer Sisters fully recognized the absolute necessity of well-qualified teachers in order to labor successfully as educators of the Catholic youth, and therefore at once organized a Normal and Training School for the young Sisters at the Mother-house.

In the Normal Course, which includes Prepara-

tory work and from three to five years Normal work, the young teachers are prepared for their professional career with the utmost care, the course of study being based on sound religious principles and the best modern systems of pedagogy.

St. Ann's Academy was opened in 1878, offering young ladies all the advantages of a higher education in the German as well as in the English language, no pains being spared to give the pupils a solid, comprehensive and practical Christian education. Both the Novitiate and the Academy prospered, and it became necessary in 1884 to build an addition to the Convent, containing a beautiful and spacious chapel, besides large apartments for the Novitiate. The building was also made more serviceable by the introduction of modern systems of heating, lighting and ventilation. A further addition to the building was made in 1894 which secured adequate accommodations for the purposes of the Academy, and provided the Institution with the best sanitary appliances. A domestic course was opened in St. Ann's Academy which offered students the necessary training to preside over a well-regulated household.

In 1890 the Josephinum Academy, boarding and day school—working upon the same plan as St. Ann's Academy—was opened at Chicago. Both Institutions were incorporated under the laws of their respective States and enjoy all the rights and privileges of the most prominent teaching institutions of our country.

In 1881 it pleased God to call the saintly Foun-  
dress, Mother Pauline, to her eternal reward, and  
at the General Chapter shortly after, Mother Ma-  
thilde was unanimously elected to succeed the

Foundress as Superior General. She governed the Congregation wisely and well for twelve years, and died at an advanced age in 1895. Mother Philomena, who had been her support and counsellor for many years, succeeded Mother Mathilde as superior of the North American Province.

Mother Philomena was singularly endowed for the work she was delegated to propagate, and administered the affairs of the Community with prudence, justice and an untiring zeal and devotion. Under her able management the development of the Community continued vigorously, and the Mother Superior readily responded to the many calls for Sisters made on her zeal and generosity. In 1887 Mother Philomena was invited to Paderborn in order to officiate as a member of the General Chapter, but was unable to return to America on account of protracted illness. Mother Regina, who had filled the important position of secretary to the Chancery, besides other important offices, was next installed as Mother Provincial. Little did the good Mother Philomena anticipate the designs of God in the sad incidence of her illness. It was, however, an all-wise Providence preparing the pious and heroic soul of the worthy Mother for the burdensome office of Mother General, which devolved upon her at the close of the saintly career of Mother Mathilde.

The Congregation of the Sisters of Christian Charity, Daughters of the Blessed Virgin Mary of the Immaculate Conception, embraces three provinces, a German, a North American, and a South American. In North America the membership is about eight hundred, working in the archdioceses of New York, Philadelphia, Baltimore, Chicago, Cincinnati, St. Louis, St. Paul and New Orleans,

and in the dioceses of Scranton, Albany, Brooklyn, Newark, Syracuse, Harrisburg, Detroit, Belleville, and Sioux City. The children entrusted to the Community in parochial schools, academies, orphanages and industrial schools, number about seventeen thousand.

The numerous establishments of the Order are affiliated to the original Mother-house at Paderborn, and are visited at regular intervals both by the Mother Provincial and Mother General. The close union existing in the Order, despite its widespread activity, is undoubtedly a rare privilege and prerogative which has ever been guarded by its members as a most sacred inheritance. This union of purpose and effort has proved the efficacious means of preserving and transmitting in the Community the spirit of the original foundation in all its vigor and purity. The same lofty ideals, the same self-abnegation, the same firm trust in God has inspired a vast number of heroic souls who in the course of time have followed in the footsteps of the saintly Foundress.

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## BENEDICTINE SISTERS OF MT.

### OLIVE \*

(White Benedictines)

1874

As American History cannot be studied thoroughly unless viewed with a European background, likewise the history of our humble Convent leads us across the sea, over mountains and

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\*Especially prepared by the Benedictine Sisters of Mt. Olive, Holy Angels' Convent, Jonesboro, Arkansas.





(White Benedictine)  
BENEDICTINE SISTER OF THE CONGREGATION OF MT. OLIVE  
Jonesboro, Arkansas



valleys, until our wandering mind reaches a quaint, picturesque Convent, nestling high up on a peak of the Swiss Alps: it is the Benedictine Convent "Maria Rickenbach." There in 1862 and again in 1867 two virgins, (Sister M. Agnes Dali and Sister M. Beatrice Renggle) who later were destined by God to found a Convent in Arkansas, solemnly pronounced their vows as daughters of St. Benedict. In response to an appeal to take up missionary work in America, the above mentioned Sisters (with three others) left Switzerland in August, 1874, and the same year they established the Benedictine Convent in Clyde, Missouri.

Ever solicitous for the salvation of souls we find these same Sisters ready to obey when asked to undergo the obstacles of founding a Convent in Arkansas. The last quarter of the Nineteenth century witnessed a slow but steady increase in the Catholic population of Northeast Arkansas. To insure the priceless gift of our holy religion also to the younger generations, it became imperative to open Catholic schools at least in the larger centers of population. Very Rev. Father J. E. Weibel, who was then in charge of the missions in Northeast Arkansas, applied to different religious communities to send Sisters to Pocahontas, Ark., not only to take charge of the schools but also to establish a Convent there. When it seemed that all appeals were made in vain, the Rt. Rev. Abbot Conrad, O. S. B., of Conception, Mo., came to the assistance. He made arrangements to send Sisters from the Benedictine Convents in Clyde and in Maryville, Mo. (The last named Convent has since been transferred to Yankton, South Dakota.)

The first four Sisters reached Pocahontas in the

evening of December 13, 1887, and were given a most cordial welcome by citizens of the town. The four Sisters were: Mother M. Agnes Dali, now the senior member of the Community; Mother M. Beatrice Renggle, the first Superioress; Sister M. Walburga McFadden and Sister M. Frances Metzler.

The late Rt. Rev. Bishop Edward Fitzgerald, D. D., donated twenty-four acres of ground to the Sisters. The original Convent building in Pocahontas was an old log-house which had witnessed a scene of strife and bloodshed during the unfortunate days of the Civil War. The humble furnishings were in harmony with the building. Seventy-three cents, willing hands to perform any labor, and an ardent zeal coupled with undaunted energy, were the capital to start the undertaking. That not only the strictest but also the most ingenious economy had to be practiced, need not be mentioned. Animated with confidence in Divine Providence, the Sisters cheerfully faced poverty and privations. God blessed the work and slowly but surely the mustard-seed took root.

June 24, 1888, the Rt. Rev. Bishop Fitzgerald blessed the Convent under the title "Maria Stein,"—"Our Lady of the Rock"—in remembrance of the famous shrine of the same name in Switzerland; moreover, the Convent is built on a rocky hill. Gradually the Community increased in membership, and the Sisters were thus enabled to carry out their prime object—the education of youth in parochial schools. For a number of years the Sisters also conducted schools for colored children in Pocahontas and in Jonesboro.

In accordance with a desire of the Rt. Rev. Bishop Fitzgerald, the Sisters—in 1893—were affil-



HOLY ANGELS CONVENT

Mother House of the Benedictine Sisters of the Congregation of Mount Olive, Jonesboro, Arkansas





iated to the Congregation of Mount Olive, in Rome, and adopted the white habit worn by the members of that Congregation, retaining, however, the vows and rules of St. Benedict.

In 1898 the Mother-house and novitiate were transferred from Pocahontas to Jonesboro. The new Holy Angels Convent in Jonesboro was dedicated July 10, 1898, by the Rt. Rev. Bishop Fitzgerald.

The need of a hospital for this rapidly developing section of Arkansas became more and more apparent. With the consent of the Rt. Rev. Ordinary, the Sisters made arrangements to found a hospital. A frame residence, adjacent to the Convent property, was purchased; the house was immediately remodeled to suit its new mission, and the hospital was opened July 5, 1900. In May, 1901, another residence was purchased and connected with the original hospital. To provide larger and more commodious quarters for the sick and infirm, the Sisters erected a new hospital, equipped with all modern conveniences and appliances, and on January 1, 1906, the new St. Bernard's Hospital was opened to the public.

Simultaneously with the hospital, a spacious Convent Chapel was erected. The first services in this new sanctuary were celebrated on the Feast of St. Joseph, 1906. The Chapel was formally dedicated by the Rt. Rev. Bishop John B. Morris, D. D., on May 22, 1907.

The Community of the Benedictine Sisters of the Congregation of Mt. Olive is a diocesan institution and is independent of any other House. The principal aims of the institution are to teach the youth in parochial schools and to attend the sick in hospitals. The Sisters conduct parochial

schools in the diocese of Little Rock, Ark., and Dallas, Texas. They also have charge of the domestic duties at Little Rock College and St. John's Seminary, both founded by Rt. Rev. Bishop Morris, D. D.

Like to all the religious institutions, so also to this particular community, may be applied the words: "The harvest indeed is great, but the laborers are few." (St. Matthew x., 37.)

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## THE SISTERS OF ST. FRANCIS OF PENANCE AND CHRISTIAN CHARITY \*

1874

THE Congregation of the Sisters of Penance and Christian Charity of the Third Order of St. Francis was founded in Heythuizen, a village in the Dutch Limburg, in 1835. The Foundress was Catharine Dahmen, a poor but very virtuous maiden. Three equally and simple, and in the eyes of the world insignificant companions, living in the neighborhood joined her. After many difficulties, which could only be overcome by the special help and protection of the Almighty, the first convent, exceedingly poor then, but now the General Mother-house, was established. On the 3rd of October, 1852, the new foundation already obtained the sanction of His Holiness, Pius IX. By adopting the old constitutions of the so-called Recollect Sisters of the Third Order, (the authors of which had been the ingenious and saintlike Fa-

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\*Especially prepared by the Sisters of St. Francis, Stella Niagara, New York.

ther Peter Marchant, Procurator General for the Franciscans of Upper and Lower Germany and the venerable Mother Johanna of Jesus), which constitutions had been sanctioned by the Holy See on July 15, 1634. The new Congregation was grafted upon a rigorous stem, which had taken root and had prospered in a most fertile soil through three centuries. Modified according to the exigencies of the times, and again approved by the Holy See on September 5, 1869, its Constitutions—now founded on well-tried old statutes and useful innovations, have been repeatedly consulted by different congregations on the occasion of important alterations in their rules; twice they have been formally pointed out by the Holy See as a model according to which the Constitutions of other Congregations were to be revised.

The Congregation is under the direction of a Superior-General. At present it has one hundred and ten convents with more than 2,500 living members, and has a total of more than 40,000 souls confided to its care. There are two provinces, Dutch and German, each under the direction of a Provincial. To the Dutch Province the Mother-house at Heythuizen, near Roermond (Dutch Limburg) belong twenty-two convents in Europe, as well as the far extending missionary districts in Dutch East India with six houses.

The Mother-house of the German Province is situated at Nonnenwerth, an island in the Rhine. There is scarcely another convent in the world, which like Nonnenwerth, seems to look to another sphere on a business and whirl of international life without becoming itself intermingled. There is hardly another convent which like Nonnen-

werth is framed into such a beautiful picture by their surroundings. Who does not know of the beautiful sunset of the seven Mountains! The evening sun spins a golden net over the island and every window of the convent reflects its glory. And above the island towers the Drachenfels with its characteristic outline, dark and earnest, into the blue heavens, while upon it also is reflected the deep purple, yellow and blue rays of the sinking sun, giving it a still deeper tone. Between the mountain and the island lies the Rhine, whose waves resemble by reflection yellow, purple and violet. Yes, indeed, the island is so beautiful that a king might be tempted to envy it; for centuries it has been the abode of Religious as its name implies, but the present order took possession in 1854.

From this convent the Sisters are sent to filial houses, of which there are thirty-two in Europe, and to the missions in Brazil comprising twenty convents, the principal seat being at St. Leopoldo; that of North America twenty-four houses, the Novitiate being at Stella Niagara, N. Y.; and that of German, S. W. Africa with four houses.

The Sisters' sphere of labor is varied and extensive. They have boarding schools for the higher, lower and middle classes; schools for primary and secondary education, and training colleges for teachers; kindergartens and establishments for training in housekeeping, schools for factory girls, and Sunday schools, orphanages and homes for neglected children, institutions for the weak-minded and asylums for the insane. They also undertake the nursing of the sick at the hospitals and at private houses, and another branch of their activity is the making of church ornaments and embroidery.





MOTHER-HOUSE AND NOVITIATE OF THE SISTERS OF SAINT FRANCIS, CONVENT  
AND SEMINARY OF OUR LADY OF THE SACRED HEART

Stella (near Lewiston), Niagara, New York



The history of the Sisters in the United States dates from 1874, when the "Kulturkampf" closed a number of their schools in Germany, and the Mother General came in person to America to find another place in activity. She accepted two parochial schools in Buffalo, and an Orphanage and an Academy in New Lexington and Columbus, Ohio. The same year a novitiate was opened at Sacred Heart Convent in Buffalo.

In the course of time, the buildings were found too small to accommodate the Sisters and they were obliged to seek a more suitable place on which to build. In 1907 the Provincial Superioress, Mother Seraphine, visited America and saw the necessity of building. She thereupon selected a location on the Niagara River, and in 1908, the new Mother-house was erected. Being completed in 1909, it was dedicated to Our Lady of the Sacred Heart under the title of "Stella Niagara." It comprises a Novitiate, Normal School for Sisters, and a seminary for young ladies.

The Sisters, over four hundred in number, are now throughout the United States, in charge of Orphanages, Academies, Parochial schools and Hospitals.

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## THE SISTERS OF NOTRE DAME, CLEVELAND, OHIO \*

1874

THE Community of the Sisters of Notre Dame of Cleveland, Ohio, is a branch of the order founded by the Blessed Mother Julia Billiard. It

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\*Especially prepared by the Sisters of Notre Dame, Cleveland, Ohio.

was called into existence by the Rev. Theodore Elting, a zealous priest of Coesfeld, Germany, who desired to form a religious community whose members should devote themselves to the education of youth. The execution of his plans demanded financial resources and intellectual abilities on the part of his candidates. Divine Providence, favoring his design, inspired a young lady of wealth with the desire to devote her fortune to the education of poor children, while a friend of hers, a teacher of ability, was eager to instruct the poor. Thus the two friends, Misses Wolbring and Kühling, became the first Sisters of Notre Dame of the German Branch, being initiated into the religious life by three Sisters of Notre Dame from Amersford, Holland, as Sisters Aloysia and Ignatia.

God's signal blessing rested upon the newly established community at Coesfeld. The number of novices and sisters rapidly increased, thus enabling them to open a Normal School for the education of teachers. In a short time, pastors of different parishes in Westphalia and Rhenish-Prussia applied for Sisters to teach the children of their schools, and as the official examinations passed by the religious proved them competent to teach, the Prussian government readily consented to their appointment, on condition however, of their independence of foreign authority. This occasioned the separation from Amersford. In June, 1855, the convent at Coesfeld was made the Mother-house and Sister Mary Anna was appointed Superior-General. In less than twenty-five years the community numbered three hundred Sisters and thirty convents. When the "Kulturkampf" broke out, in 1871, the Religious at Coes-



MOTHER-HOUSE AND NOVITIATE OF THE SISTERS OF NOTRE DAME OF CLEVELAND

Notre Dame Convent, 1736 Superior Ave., Cleveland, Ohio





feld were among the first victims. They were obliged to leave their dear native land and seek a new field of labor. Through the influence of Rev. F. Westerholt, the pastor of St. Peter's Church, Cleveland, the first exiled Sisters, eight in number, came to the diocese of Cleveland, and were kindly welcomed by Bishop Gilmour, in July, 1874. Shortly after their arrival, Bishop Toebbe of Covington, Ky., applied for Sisters to teach in his diocese; hence more Sisters were summoned from Germany. Thus the number kept on increasing until October, 1877, when about two hundred Sisters of the community were engaged in this country as teachers.

For a time Covington, where the Sisters had erected an Academy near the Mother of God's Church, was the central station of the American province. From the beginning, however, it was determined to establish the Mother-house in Cleveland. Therefore, in the autumn of 1877, Mother M. Chrysostom, who, at the death of Mother M. Anna, in 1872, had succeeded her in the office of Superior-General, let the contract for a structure at the corner of Superior and Huntington Streets. The work progressed rapidly and the new convent was under roof before winter set in. A second building, comprising classrooms and a beautiful chapel, was erected in 1880.

A cherished project of Mother Chrysostom was to open an institution for children whose circumstances denied them the benefits of a home training. Woodland Hills, where the community owned eleven acres of land, was the site chosen. In 1883 the building was commenced, and on Jan. 27, 1884, Bishop Gilmour dedicated the chapel. "Mt. St. Mary's," as it is usually called, has grad-

ually developed into a flourishing boarding school well adapted to the needs of parents who wish to have their children fitted for the duties of life at a small expense.

In 1886 the Prussian government allowed the return of the Sisters who had been expelled at the time of the "Kulturkampf." Mother Chrysostom desiring to re-open an institution in Germany, left for Europe on May 12, 1887, accompanied by three Sisters. After an absence of ten years from their native land, they were joyfully welcomed at the convent in Vechta, Oldenburg, where about twenty-five Sisters had been permitted to remain in charge of a boarding school. Mother Chrysostom lost no time in selecting a site for a new Mother-house, her choice being the picturesque village of Mulhausen in Rhenish-Prussia, an ideal place for a boarding school, which soon became, as it is now, a flourishing institution.

In September, 1891, Mother Chrysostom visited the American province. She returned to Europe the following year, with no thought that she had bid her last farewell to the Sisters. A sudden illness cut short her earthly career, April 24, 1895, and her unexpected death plunged the community into the deepest grief. The election of her successor took place on August 27, 1895, and Sister M. Cecilia was chosen to fill the responsible office.

The rapid increase of the community soon made the need of more commodious apartments imperative. The convent grounds had been enlarged by the addition of two more lots. In March, 1896, the work of excavation was begun, and in October of that year a new three-story

building, fronting on 18th Street and fitted up with all modern improvements, was brought to completion. It was dedicated on October 25, 1896, by the Rev. F. Westerholt. This was the last of the many kind offices which he had rendered to the community; for scarcely three weeks later he answered the summons of death. On February 2, 1897, the new auditorium in the same building was formally opened by the Rt. Rev. Bishop Horstmann.

Besides their Academy and Mt. St. Mary's Institute the Sisters conduct schools in 27 parishes of the Cleveland diocese, one Academy and twelve schools in the Toledo diocese; one Academy, one Orphan Asylum and ten schools in the Covington diocese; one Orphanage and three parish schools in the archdiocese of Cincinnati, and one school in Steelton, Pa., diocese of Harrisburg.

The course of studies pursued at the Academies of the Notre Dame community comprises all the branches requisite to a solid and refined education. Besides the preparatory, commercial and scientific departments, there are special departments for music and art.

Sister M. Louise is the present Provincial Superior. The community numbers at present 435 Sisters in this country.

SISTERS OF PROVIDENCE OF  
CHARITY \*

1874

THE Congregation of the Sisters of Providence of Charity was founded at Montreal, P. Q., March 25, 1843, under the Rule of St. Vincent de Paul by Rt. Rev. Ignatius Bourget.

On December 13, 1861, the first house was established at Kingston, Ontario, under the protection of Rt. Rev. Edward J. Horan, then Bishop of that diocese. From this establishment, four Sisters with Sister Mary Edward as Local Superior, were sent, in 1874, to establish a mission in Holyoke, Massachusetts. In this work they were assisted by Rt. Rev. Mgr. P. J. Harkins of that city.

In 1892 this branch of the Sisters of Providence of Charity became a diocesan establishment, the Mother-house and Novitiate being located at "Brightside," Holyoke, Mass.

The members of this Community devote themselves to the works of Charity. Simple perpetual vows are taken by them. The candidate to the community is required to spend six months as a postulant and eighteen months as a novice; final profession then is made five years after the first profession.

The Community—now numbering nearly 300 members—is governed by a General Chapter, Mother Superior and four councilors, Treasurer and Secretary.

The Important institutions of the Sisters of

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\*From material furnished by the Sisters of Providence of Charity, Convent of Our Lady of Victory, "Brightside," Holyoke, Massachusetts.





A SISTER OF PROVIDENCE OF CHARITY  
Convent of Our Lady of Victory, "Brightside," Holyoke, Massachusetts



Providence of Charity in the Diocese of Springfield are: Holy Family Institute, (Boys' Orphan Asylum), Bethlehem Infant Asylum, Beaven-Kelly Home, (for Aged Men), Mt. St. Vincent, (Girls' Orphan Asylum), House of Providence Hospital and Father Harkin's Home for Aged Women, all in Holyoke, Mass. St. Luke's Home for Working Girls and the Mercy Hospital in Springfield, Mass., St. Vincent Hospital and St. Vincent Home for Aged Men and Women, Worcester, Mass., and Greylock Rest Sanitarium, Adams, Mass.

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## THE POOR CLARES \*

1875

RELIGIOUS Orders being an integral part of the Church, naturally share in her trials and triumphs. Whenever the Church has been assailed, religious orders usually have had to bear the brunt of the battle; and the greatest glories of the Church have, as a rule, been due to the influence of religious orders.

But religious orders are also affected in a way peculiar to themselves. That extraordinary fervor which attended the beginning and the dissemination of every religious institute is generally of short duration. After a while these institutes settle down to a certain groove, traced out and hedged in by numerous precepts and regulations; but while this may be a necessity to safeguard the individual, it not seldom serves to depress

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\*Especially prepared from material furnished by the Poor Clares, Monastery of Poor Clares, West Park, Ohio, and the Poor Clares, Monastery of St. Clare, Omaha, Nebraska.

and hamper the action of the entire body. Again, religious orders, just like individuals, have their periods of fervor and also their times of remissness. Sometimes, too, they may, on account of particular circumstances, deviate from their original plan and purpose, without, however, entirely losing their character of usefulness.

The Order of the Poor Clares has had its own trials and difficulties. Revolutions and persecutions have at times decimated its monasteries. Sometimes the Religious were suppressed wholesale in some particular country. Their monasteries were confiscated, and the Sisters exiled from the land after being subjected to many hardships and privations. Some were even put to death, or died in consequence of the suffering they had to endure. Yet, in spite of every obstacle, the Order lives and flourishes at the present day throughout the Catholic world, animated with the same spirit as that which permeated the holy foundress, Saint Clare, nearly eight centuries ago.

About the year 1792, some Poor Clares, driven from France by the Revolution, came to the United States and took up their abode at Georgetown, D. C.; here they opened a school for their support but they were unable to establish a permanent institution, and upon the death of the Abbess, her successor sold the property which they had purchased and with her companions returned to their European Convent.

The permanent establishment of the Poor Clares in this country is due to the courage and perseverance of two noble ladies of Rome, sisters by nature as well as by religion, Sister Maria Maddalena Bentivoglio and Sister Maria Costanza



MONASTERY OF ST. CLARE  
West Park, Ohio





Bentivoglio. Their parents were Domenico Bentivoglio, Count of Bologna, and Angela Sandred, a descendent from a noble French family.

Count Domenico fought in the wars under Napoleon I., holding the rank of a colonel. After Napoleon's defeat, he returned to his palatial residence in Bologna, but soon afterwards removed with his family to Rome, at the request of Pope Gregory XVI. Count Domenico also served as general in the Papal army and did service both under Pope Gregory XVI. and Pope Pius IX. He passed through eventful days and many interesting facts could be related concerning his career.

The two eldest daughters, Agatha and Paola, were placed for their education in the Monastery of the Poor Clares Urbanists of San Silvestro-in-capite, founded by Blessed Margaret Colonna. When the Blessed Madeleine Barat, foundress of the Society of the Sacred Heart, came to Rome to open a house of her Society, she lived for a time in this Monastery of San Silvestro. Here she made the acquaintance of the Bentivoglio family, whose intimate friend she ever afterward remained.

As soon as Blessed Madeleine Barat succeeded in establishing her Society in the Monastery of the Trinità de' Monti, Agatha hastened to join the Society and her sisters were sent there for their education.

Out of the seven daughters in this noble family two contracted marriage; the other five became religious, two entering the Society of the Sacred Heart, one joining the Oblates of San Francesca Romana, and two, namely Annetta and Costanza, became Poor Clares.

In 1875, in obedience to His Holiness, Pope Pius IX., and the Most Rev. Father General of the Order, these two sisters—Sister Maria Madalena Bentivoglio and Sister Maria Costanza Bentivoglio—left their Monastery of San Lorenzo-in-Panisperna in Rome to come to the United States.

Their history, from their arrival in New York, October 11, 1875, is one of many sufferings, trials and disappointments. Having been especially recommended to the care of the American Provincial of the Franciscan Fathers, he arranged for the Sisters to go to Cleveland, Ohio, from New Orleans—whither they had gone while awaiting a diocesan location for their first American foundation.

Some months after their establishment in Cleveland—in compliance with the request of the Franciscan Provincial—plans were made for the arrival of a band of Poor Clares, from the Community at Dusseldorf, Germany. The intention of the Rev. Provincial was the fusion of the two Communities and the conforming of the Italian Sisters to the customs and usages of the newcomers.

On December 15, 1877, the new Community—with Mother M. Veronica as Abbess and Mother Josepha as Vicaress—arrived in Cleveland and at once became established at the Monastery of the Poor Clares from Italy.

The following year witnessed the separation of the Poor Clares in Cleveland. Through the generosity of one of this country's noblest men—Mr. John A. Creighton of Omaha, Nebraska—the Italian Sisters were enabled to found, in the city of Omaha, a Monastery of their Order, according to

the primitive observance of the First Rule of St. Clare. Mr. Creighton, assisted by his equally noble and zealous wife, neglected nothing that would tend to the thorough and comfortable establishment of the Poor Clares in Omaha.

From this Monastery of St. Clare—located at Hamilton Ave., and 29th Street, in that city—two other important foundations have been made; in 1885, the Monastery of St. Clare, Magazine St. and Henry Clay Ave., New Orleans, La., was established, and in 1897 was established the Monastery of St. Clare, Kentucky Avenue, Evansville, Indiana.

From the Monastery at Cleveland, was founded, in 1893, the Monastery of the Poor Clares at the corner of 53rd and Laflin Sts., in Chicago, Illinois. The Most Rev. Patrick A. Feehan—first Archbishop of Chicago—came in person to dedicate this Monastery on its completion, thereby showing his pleasure in having in his Archdiocese a Community whose prayers are all-powerful at the Throne of the Almighty.

In the year 1906, the Poor Clares in Evansville established a Monastery in Boston, Mass., at 38 Bennett Street.

In 1909, from the Monastery in Boston was founded the Monastery of St. Clare at Bordentown, New Jersey.

The Poor Clares throughout the world observe the Rule drawn up by St. Clare, and approved by Pope Innocent IV., August 9, 1253.

Their life is contemplative, a life of reparation and intercession for the needs of Holy Church and particularly for the conversion of sinners. The hours of the day and part of the night are devoted to prayer, and manual labor; the Sisters

rise at midnight for the recitation of the Divine Office; they have the daily Exposition of the Blessed Sacrament for a certain time, and often during the midnight hour. The Poor Clares do all kinds of Church work, vestments, embroidery and the making of altar breads for Missions and Churches.

The Rule requires of the candidate to the Order one year of novitiate, after which Perpetual Vows of Poverty, Chastity, Obedience and Enclosure could be made. But experience having proved the necessity of a longer period of probation, many houses of the Order addressed petitions to this effect to the Holy See with the result that the length of time of probation now differs somewhat in the different monasteries.

The Monasteries of the Poor Clares are each independent, each having its own Abbess and its own novitiate. Some are under the jurisdiction of the Father General of the Franciscan Order, the others under the bishop of the diocese.

The habit of the Poor Clares is of gray frieze—a mixture of natural brown and white—made in tunic form with a cord of gray linen worn as a girdle.

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## SISTERS OF ST. FRANCIS, DUBUQUE, IOWA \*

1875

THE Sisters of St. Francis came to this vicinity from Germany in 1875, under the direction of Mother Xaveria. The members went first to Iowa

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\*Especially prepared by the Sisters of St. Francis, Convent of St. Francis Assisium, Dubuque, Iowa.





A POOR CLARE  
Monastery of St. Clara, Omaha, Nebraska



City, where they sojourned for three years ministering to the wants of the needy and caring for destitute children.

In 1878 the Congregation removed to its home in Dubuque. Here the Sisters have their Mother-House, where novices pursue the studies fitting them for their lofty vocation and where aged Sisters find a home when enfeebled by age and their work. The Community numbers now nearly 400 Sisters.

Connected with the mother-house and with its site on the same grounds is St. Mary's Orphan Asylum, a diocesan institution, admitting the children of the diocese, and has normally from 200 to 225 children under its shelter. The little ones who are bereft of the care of their parents find the kindness and loving care they seek among the twenty-four Sisters who are devoting their lives to the noble cause. When the children leave St. Mary's Asylum, they are placed in good Christian homes. Those who are half orphans are given to their surviving parents or to relatives should they desire to guard them.

St. Francis' Home for the aged, with its near two hundred inmates, is situated west of the mother-house and the Orphan Asylum. It is three stories and a basement high and thoroughly equipped and well designed for a home for the aged.

Mary of the Angel's Home is also conducted by the Sisters of St. Francis. It is a home for working girls who are employed in the city; and also a refuge for strange girls who come from other places seeking employment. It was founded twenty years ago in the old home of Bishop Loras. Seven years later it was transferred to the

J. P. Farley residence on Bluff Street. Since that time two large additions have been erected and many other improvements made.

Besides these institutions, the Sisters of St. Francis conduct the St. Anthony's Home for Orphans at Sioux City, The Immaculate Conception Academy, Dubuque, and forty-two mission schools with an attendance of nearly seven thousand pupils.

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## SISTERS OF ST. FRANCIS OF PERPETUAL ADORATION \*

1875

SIX Sisters of the Order of Saint Francis left their native country and convent home at Olpe, Westphalia, and arrived in the United States December 12, 1875. Of these Sister Clara was Superioress.

Soon after their arrival in this country, the Sisters—in response to an invitation of the late Rt. Rev. Joseph Dwenger, D. D., Bishop of the diocese of Ft. Wayne, Indiana—settled in LaFayette, Ind.

Unknown and without means they began their work of charity, and for this purpose rented an unoccupied building in the neighborhood of St. Boniface's Church. This building served them for a dwelling and a hospital until October of 1876.

The first helping hand was extended to them by the late Albert Wagner of that city. He donated to them two vacant lots on Hartford and Four-

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\*Especially prepared from the History of the Catholic Church in Indiana.

teenth Streets, here was at once erected the first of the present block of buildings composing the hospital and convent of the Sisters.

The efforts of the Sisters, in behalf of the sick and unfortunate, were soon appreciated and in the course of time accommodations were added to the hospital proper and to the Sisters' dwelling, as necessity demanded and as the means were obtained. In 1896, the contract was let for a new hospital building—now one of the finest and best equipped hospitals in the State.

The new hospital had become an absolute necessity on account of the great number of patients applying for admission. With the growth of LaFayette, applications of destitute sick persons became very numerous; for it must be borne in mind that the Sisters, desirous of doing "the greatest good to the greatest number," receive patients without distinction as to creed, nationality, race or sex, and without regard to the ability of paying fees. The same is true when the Sisters are called to nurse patients in their own homes; they exact no remuneration, but of course expect to meet with the regard due to their character as ladies and religious workers. They eschew controversies on religious topics but reply to candid inquiries, and do not hesitate to advise Catholics to attend to their spiritual duties in case of dangerous illness. When patients are not Catholics the Sisters ask if they wish to see their own clergyman, and send for him when so requested. Attempts at proselytism are not countenanced.

The convent of St. Francis, connected with St. Elizabeth's hospital, and occupying the older buildings fronting on Hartford Street, is the



Mother-house of the Sisters of this Community in the United States, and the place of novitiate and training school.

In April, 1907, the Constitutions of the Congregation received the definite approval of the Holy See.

From six members in 1875, the Community now numbers nearly six hundred. The Sisters have charge of hospitals, orphanages and homes for the aged in many other cities in Indiana, in Ohio, Tennessee, Kansas, Nebraska and Colorado.

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## LADIES OF THE SACRED HEART OF MARY \*

1877

THE Order of Les Dames du Sacré Cœur de Marie, Vierge Immaculée, was founded at Béziers, Hérault, France in 1849, by the Venerated Père Pierre-Jean-Antoine Gailhac and by Madame Cure. The Venerated Foundress was the First Superior General.

The end of the Order is the education of young girls of all classes. The Holy Rule and Constitutions were approved by Popes Pius IX. and Leo XIII.

The Dames du Sacré Cœur de Marie are semi-cloistered. They have houses in various parts of France, Portugal, Spain, England, Ireland, Brazil and the United States.

The Novitiate for America is established at "Marymount," Tarrytown-on-Hudson, N. Y.

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\*Furnished by the Ladies of the Sacred Heart of Mary, "Marymount," Tarrytown-on-Hudson, New York.

The Cardinal-Protector of the Order is His Eminence Cardinal Vanutelli.

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DOMINICAN SISTERS, HUNT'S  
POINT, N. Y. \*

1880

IN the year 1880, on the 24th of June, four Dominican nuns left the Monastery of the Most Blessed Sacrament at Oullins, near Lyons, France, for America, to found a Convent of their order at Newark, New Jersey.

An invitation of long standing from the Rt. Rev. Michael Augustine Corrigan, then Bishop of Newark, was only awaiting the hour when the community at Oullins felt it could give the necessary subjects to establish a Monastery of strictly cloistered, contemplative life, with the Perpetual Adoration of the Most Blessed Sacrament.

After a prosperous journey, the Sisters reached Newark on the sixth of July and received the warm-hearted hospitality of the Sisters of Charity at Seton Hall College, until the temporary house secured for them at Newark was ready for occupancy. On the feast of St. Martha, the Blessed Sacrament being placed in their little chapel, the four nuns, with one lay sister as postulant, were enclosed and began the exercise of their regular religious observances. These observances were the object of much comment and of sad forebodings.

Bound by rule to such austerities as rising at

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\*Especially prepared by the Dominican Nuns, Corpus Christi Monastery, Hunt's Point, New York.

midnight for the Matins of the Divine Office and Adoration of the Most Blessed Sacrament, to perpetual abstinence, long fasts, the use of board beds, strict enclosure, the endurance of cold, the life of the nuns seemed to defy even the most sanguine hopes in a land of comfort such as ours. But the strong arm of God upheld the little flock, and the answer to fear and misgiving was the rapid growth of the seedling planted with faith and confidence by the weak hands to whom it had been confided.

At the end of the second year, the little community numbering fifteen, it was deemed prudent and necessary to think of a permanent settlement. Land was secured in a healthy location and the erection of a regular Monastery was begun. In April, 1884, the community moved to its new home, the Monastery of Saint Dominic. This Monastery was built upon the plan of the monasteries of the Old World, having its arched cloister, traditional well, the vault, resting place of the departed, and its double grilles separating from the outer world those consecrated to God's special service. Difficulties and struggles there were, but the evidence of Providential support was never wanting.

At the end of nine years the Monastery was filled to its capacity, and His Grace, the Most Rev. Archbishop Corrigan—to whose faith, piety and courage the Monastery of Newark owed its existence—claimed for his Archepiscopal City a foundation of this Dominican Congregation.

The erection of the New York Monastery was begun May 26, 1889. Seven Sisters came from the Newark Monastery and settled in a temporary house at Hunt's Point, on the East side of New



INTERIOR CLOISTER, CORPUS CHRISTI MONASTERY  
Hunt's Point, New York City





York, above the Harlem River. Upon completion of the building known as Corpus Christi Monastery, the Sisters at once entered it and resumed the life of the cloister.

Rapid again was the expansion of contemplative life on this new soil. When in the Fall of 1890 the Sisters took possession of this Monastery, they numbered twenty-one in the community, and as time went on the Sisters were joined by many others to toil, with love and devotedness, for their support, in a life all given to God, through the chanting of the Divine Office, adoration, prayer, penance and sacrifice.

In the Spring of 1906, the Monastery of Saint Dominic, at Newark, had the happiness of sending out a group of Sisters to establish a foundation at Detroit, Michigan. The budding of this Community has been most promising; the clergy and laity of Detroit evince a vivid spirit of faith and love towards the Blessed Sacrament, perpetually exposed in their midst for the first time in the history of the diocese.

It should be stated here that the Monastery of the Blessed Sacrament at Oullins, France, whence the first Sisters came to America, inherits its rule and observances directly from the Monastery at Prouille, founded by St. Dominic himself in 1206. St. Dominic, fired with burning zeal for the salvation of souls, gathered under his guidance a few pious and devoted souls destined to consume their lives in prayer and penance, for the sinning world, and especially for the conversion of infidels. To these he confided the aspirations of his own soul, and framed for them a mode of life which has been handed down to us in all the purity of its first saintly inspirations.

In the Monasteries of the Dominican Nuns the labors, as well as the rules, coming to them through the ages are continued. The nuns jealously cultivate the art of illumination, they work on parchment as did the religious of the Middle Ages. To their art work in this branch they unite the making of the finest ecclesiastical embroideries in gold and silk. It may be said truly that their toil is of love, so indeed are their lives as offered to Jesus in the Adorable Sacrament of the Altar.

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FRANCISCAN SISTERS \*  
(For Colored Missions.)

1881

THE Franciscan Sisters from Mill Hill, England, sent a band of Sisters from their community to the United States in 1881.

The Sisters became established in Baltimore, Maryland, and at once devoted themselves to their work, which is entirely among the colored people.

In 1895, the Convent of Our Lady and St. Francis, at 2226 Maryland Avenue, Baltimore, was established as the American novitiate for the Congregation.

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\*History of the Catholic Church in the United States.

SISTERS OF NOTRE DAME DE BON  
SECOURS \*

1882

THE Community of Notre Dame de Bon Secours was founded in Troyes, (Aute) France, in the year 1840 by the Rev. Abbé Paul Sebastiané Millet, Canon of that diocese.

The special work of the Institute is the nursing of the sick in their own homes. The Sisters are graduate nurses and take charge of a patient regardless of the nature of the sickness, whether or not contagious, or of the mind or body or both.

In establishing the Community, the venerable founder would have no stipulated charge for the Sisters' services, the payment for their service to be trusted to the honor and conscience of the recipient. For the poor, services would be entirely without charge.

In 1882, through the mediation of Mrs. S. Ward of New York, who traveling in Europe, became acquainted with the Sisters and their work, a band of Sisters of Bon Secours arrived in New York.

His Eminence, the late Cardinal McCloskey, had given his full approbation to the coming of the Sisters and received them under his paternal care.

On the 30th of August, 1888, the Most Rev. Archbishop Corrigan blessed the corner stone of the chapel in the first American home of the Bon Secours, at 1195 Lexington Avenue, New York

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\*From the Sisters of the Bon Secours, 1195 Lexington Avenue, New York, N. Y.

City. His Grace continued to give the new Community the encouragement and protection his illustrious predecessor had given to the Institute.

Among those taking an active interest in the welfare of the Community, the late Father John Daly, S. J., was most kind and ever aided the Sisters in their work.

While the work of the Bon Secours in this country has so far been confined to New York, their Institutes in Europe are many, throughout France, Italy, England, Belgium and Switzerland.

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## SISTERS OF ST. JOSEPH OF PEACE \*

1883.

THE Congregation of the Sisters of St. Joseph of Peace of Nollingham, England, sent a band of their Sisters to the United States in 1883. An American Mother-house and novitiate was at once established by them in Englewood, New Jersey.

The Sisters have charge of orphanages, homes for working girls, hospitals and schools.

St. Joseph's Home for the Blind, in Jersey City, New Jersey, is conducted by the Sisters of this congregation. It is the only Catholic institution in the country for the blind.

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\*History of the Catholic Church in the United States.

SISTERS OF THE MOST HOLY  
FAMILY OF NAZARETH \*

1885

IN the year 1875, Mary Frances Siedliska, a distinguished Polish woman of noble qualities and rare virtues, bidding farewell to the world with all its promises and hopes, journeyed to the city of Rome, that she might there develop and realize the cherished idea of giving herself entirely to the service of God.

Inspired with a desire of a religious life and with the establishment of a Polish community of Sisters, Mother Siedliska, after a visit to the venerable Pontiff, Pope Pius IX., from whom she received a blessing for herself and the work she was destined to perform, left Rome for Lourdes where she remained for an entire year, devoting her time to contemplation and to prayer. After such a preparation she returned to Rome and there purchased a small house in the Via Merulana, in which she and a few companions commenced the religious life. These first representatives of the new Community consisted exclusively of Polish ladies.

During this period in Rome, Mother Siedliska wrote the Constitutions of the Congregation and the proposed manner of life, occupations and rules, and planned the habit with which the Sisters were to be attired.

After the example of the Holy Family of Nazareth, the Community was to lead both a contem-

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\*Especially prepared from material furnished by the Sisters of the Most Holy Family of Nazareth, Desplaines, Illinois.



plative and active life, to pray and to labor, to further the advancement of its members in virtue and holiness. The rules of the Sisters of Nazareth are, in various points, similar to those of other communities, and were instituted according to the wise rule of St. Augustine, which up to today serves for so many communities, of men and women, as the basis of their religious life.

The principal or the so-called Mother-house is still located in Rome; there the Sisters make their Novitiate and there also resides the General Superioress of the Congregation. In 1881, their preparatory work being completed, Mother Siedliska, with her companion Sisters, departed from Rome and arrived in the heart of Poland—the old venerable city of Cracow—the site of their first labors on Polish soil.

At Cracow the work of the Sisters progressed slowly but constantly, soon new fields of activity opened for the zealous workers. In 1889 a boarding school was established for young ladies preparing to be teachers, this was followed by the opening in 1890 of Saint Hedwig's Institute, which extends its charity to girls who can earn their livelihood by sewing and manual labor. Some time later a house was opened in Lemberg, which educational institution has the rights and the privileges of the public grammar schools. Houses were opened in Waldovic, Vienna and London, in the latter city the Sisters conduct an Academy and also have charge of three government schools. A house was opened in Paris but was closed during the recent persecutions in France against Religious Orders.

In 1885, Mother Siedliska, realizing the

enormous work to be done amongst the Polish emigrants in the United States, and that the Polish Communities already laboring in the vast field needed help, concluded to send Sisters to America.

Twelve came, with Mother Siedliska herself in charge. Chicago, the center of Polish emigration, was chosen as the first domicile of the Sisters, and under the kind auspices of the Fathers of the Resurrection, they at once took charge of two Polish schools and an orphanage. From Chicago, the Sisters commenced to extend their services to other Polish settlements, making a specialty of parochial school work. Providence evidently sanctioned these small and humble beginnings, for in a short space of time many excellent young ladies sought admission to the Community.

An American Novitiate was established in Desplaines, Illinois, adjacent to Chicago. This Novitiate, which is a spacious and completely modern building, has been erected on ground donated to the Sisters of Nazareth by His Grace, Archbishop Quigley of Chicago. The gift comprises an extensive plat of sixty-two acres of beautifully cultivated land and is situated on a most picturesque site near the banks of the Desplaines River.

The manner of the interior life of the Sisters of the Most Holy Family of Nazareth differs little from that of other religious orders. The candidates are obliged to undergo one year of probation and two years of novitiate. After completing the novitiate, the Sisters take the yearly simple vows which they renew annually for seven years, when simple perpetual vows are taken. At her investiture, each Sister receives the name of

Mary, in honor of the Blessed Virgin, and in addition is given the name of some patron saint.

The urgent need of the Sisters' services in parochial schools became so great that many schools had to be refused, owing to the lack of a sufficient number of Sisters for all the missions.

The Community has prospered in the United States, its membership increasing so that today it has outgrown the Community in the Old World. The foundress, having returned to Rome, visited America three times to observe the work of the Sisters and to open new houses.

Besides their parochial schools throughout the country and their magnificent Mother-house and Novitiate in Desplaines, Illinois, the Sisters have, in Chicago, a celebrated academy; lately this institution was made into a boarding school for young ladies and is one of the first of the kind organized in the United States. St. Mary's of Nazareth Hospital in Chicago is also in charge of the Sisters of Nazareth; it is one of the finest and most modern of hospitals, caring for the poor as well as those with means. In the State of Pennsylvania, two orphanages are conducted by the Sisters,—one at Emsworth and another at Conshehocken.

In 1906, twenty years after the foundation of the Community, the Holy See issued a Decree of Praise for the Sisters, as a result of the services rendered the Holy Church by them. This was the initial step for the Papal approbation of the Community, its constitutions and its rules. The final approbation was received July 31, 1909, from His Holiness, Pope Pius X.

When, on November 21, 1902, Mother Siedliska was called by her Divine Master for her well de-

served reward, she had the consolation of knowing her Community was well established in the Old World and in the New World, and that the Community was performing the grandest and noblest work in the cause of religion, especially in behalf of the children of her own native land—the education of the Polish Catholic youth.

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## SISTERS ADORERS OF THE MOST PRECIOUS BLOOD \*

1889

THE Institute of the Sisters Adorers of the Precious Blood was founded on September 14, 1861, at St. Hyacinthe, Quebec, Canada, by Miss Aurelie Caouette, known in religion as Mother Catherine-Aurelie of the Precious Blood. This saintly religious had in the execution of her great work the hearty approval and personal co-operation of Rt. Rev. Joseph La Rocque, Bishop of St. Hyacinthe, and of Monsignor J. S. Raymond, Domestic Prelate to His Holiness, and, for many years, Superior of the Seminary and Vicar-General of the Diocese.

Mother Catherine was remarkable for her modesty, her lovable simplicity, lively faith and love of prayer; the Precious Blood was her life, her strength—and the salvation of souls her greatest ambition.

Three young ladies of St. Hyacinthe were associated with the Foundress in her work, namely: Sister Immaculate Conception (Miss Elizabeth

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\*Especially prepared by the Sisters Adorers of the Precious Blood, Monastery of the Precious Blood, Montavilla Station, Portland, Oregon.

Hamilton), Sister Sophie of the Incarnation (Miss Sophie Raymond), and Mother Euphrasia of St. Joseph (Miss Euphrasia Caouette), cousin of the Foundress.

It was only after many and severe trials that the Community was established; contemplative as well as cloistered, its essential object is to especially honor the Precious Blood of Jesus, and to make reparation to It for the neglect of those who, forgetting the price of their souls, fail in gratitude to Him Who shed for us every drop of His Adorable Blood. The nuns spend their lives in penance, prayer and sacrifices, which are offered to appease God's anger and to obtain the salvation of souls. At midnight, they rise and spend an hour before the Blessed Sacrament, atoning for the sins of the day just gone, and soliciting blessings for the day then dawning. These religious offer earnest supplications to Heaven for poor sinners, at the very hour when God is most offended. They take upon themselves the punishment due to others, and chastise their own bodies, that God may spare and convert those whose hearts are turned from Him.

The Rules of the Institute received their final approbation on October 20, 1896, from his Holiness, Leo XIII. Seldom has an Institute been so highly honored while still so young in years, being then only in its thirty-fifth year, and during the lifetime of its Foundress. All of the Monasteries in other dioceses constitute so many houses dependent upon the jurisdiction of the local ordinaries, and are ruled by the same form of government as the first house of the Institute. Each Monastery has its own Novitiate and receives its own subjects. The postulate ordinarily lasts a





SISTER ADORER OF THE PRECIOUS BLOOD  
Monastery of the Precious Blood, Montavilla Sta., Portland, Oregon



year, and the noviceship a full year from the time of the clothing, after which the Choir and Lay Novices take simple perpetual vows, and the Tourière Novices the annual vows.

The Choir Sisters wear a white serge habit, in honor of the Immaculate Conception of Mary, Queen of Virgins; a long red scapular, which recalls to them without ceasing the Man of Sorrows shedding all His Blood; a small red cross is sewn upon their black veil, and they wear a cincture of red cloth with a pendant upon which the instruments of the Passion are painted in white. Fastened to their cincture is a large black rosary, with a skull at one end, and at the other a medal representing the Blessed Sacrament and the Immaculate Conception. The guimpe and band is of white linen. For the receiving of Holy Communion, as well as on other solemn occasions, they wear a long white serge mantle. A silver ring is worn on the ring finger of the right hand; and a silver cross containing relics hangs upon their breast, as a shield and perpetual souvenir of the virtues of the saints, their combats and their triumphs. The three mottoes engraven on the cross: "Precieux Sang," "Marie Immaculee," "Jesus Hostie," form an epitome of their vocation.

The costume of the Lay Sisters differs from that of the Choir Sisters in that their habit is black. The Novices wear the same costume as the Professed with the exception of the cross and the ring, which are given to them only at their professions, and of the veil, which is of white muslin.

The Tourière Sisters wear a black habit with a cape; a white fluted cap, a black veil, a cincture of red cloth, and a rosary, cross and ring. To go out they wear a black mantle, and a black bonnet lined with white linen.

It is an impressive sight to see the Sisters in the choir at midnight praying for the sinning world. All wear for the "Midnight Hour of Reparation," a long red tunic, similar in form to that in which Our Lord is represented in pictures of His Agony in the Garden of Gethsemane.

The Sisters rise at five A. M. Their principal daily exercises are: Meditation twice a day, Holy Mass, The Office, Particular and General Examen, Visit to the Blessed Sacrament, Spiritual Reading, Way of the Cross, Rosary, and the Last Prayers of the day. The Sisters replace one another, hour by hour, for the Adoration of the Precious Blood. Time not spent in prayer is given by the Sisters to work. They make all kinds of church vestments and articles of piety; they mold and paint statues and crucifixes, and mount rosaries, etc. All work is performed in perfect silence and in a spirit of penance. Two hours of recreation is allowed. The washing, ironing, and all the heavier work of the household, is performed by the Sisters in common, Choir as well as Lay Sisters.

A Saint has said: "The cells of the monks united in the desert were like a hive of bees. There each had in his own hands the wax of labor, and in his mouth the honey of psalms and prayers." Thus it is in our own day in the Monastery of the Precious Blood, for silence is only broken during work to recite aloud a short prayer every fifteen minutes.

In 1889 the Institute established a Monastery of the Precious Blood, at Fifty-fourth Street and Fort Hamilton Parkway, Brooklyn, New York. In 1892 was opened the Monastery of the Precious Blood, Montavilla Station, Portland, Oregon, and

in 1899 a Monastery was opened at No. 555 Union Street, Manchester, New Hampshire.

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## THE MISSION HELPERS OF THE SACRED HEART \*

1890

THE work of the Institute began in Baltimore, the first house being opened in 1890. The Very Reverend Provincial of the Josephites feeling the need of Sisters to help him in the missionary labors of the Society, found a few ladies who desired to devote themselves to the work, and, after usual probation, gave them the habit and later allowed them to pronounce the simple vows of religion, he being appointed their Ecclesiastical Superior. Then began the life which they now live.

The work was missionary and catechetical. The Sisters had catechism classes at the convent, which was then one house in the row of five they now occupy; they also had sewing classes in the evening; they went about the various hospitals and charitable and penal institutions, looking up Catholic negroes who needed instruction or encouragement to attend their religious duties; and visited their poor homes to prepare the sick for the sacraments, or to rescue children from vicious surroundings.

As the community grew larger the missionary work broadened out and took in the needy of all nationalities. It was at this time that the

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\*Especially prepared by the Mission Helpers of the Sacred Heart, 416 West Biddle Street, Baltimore, Maryland.



Sisters began going into the country to teach catechism in rural churches. An immense amount of good has been done in this way and much needed assistance given to the Reverend Pastors, as many of them testify.

In 1897, His Eminence Cardinal Gibbons, moved by the needs of the Catholic deaf mutes, placed this work in charge of the Institute. A school and home for them was opened, the only one in the Baltimore Province.

Houses have since been opened in Trenton, N. J., New York City, and in San Juan, Santurce and Ponce, Porto Rico.

The active work of the Institute, as outlined by the Constitutions, embraces the keeping of industrial schools for indigent girls, schools for deaf mutes, and day nurseries; teaching catechism and giving religious instructions wherever needed; visiting the poor in their own homes, and in institutions, such as hospitals and alms-houses, and preparing the dying for the last sacraments.

The life of the Mission Helpers of the Sacred Heart is one of utmost simplicity. They make the three simple vows of religion. Their daily Mass, morning and afternoon meditation, spiritual reading, visits to the Most Blessed Sacrament and vocal prayers, enable them to live the life of God in their own soul and support them in the labor of love their active life entails. The Mission Helper of the Sacred Heart knows that her first efforts must be to imbibe into her very soul the sweet Spirit of the Heart of Christ. She is aware that to be meek and humble of heart is for her a double necessity, since without these two virtues, so necessary in the instruction of the ignorant, and without holiness in her life, her glorious vo-



MISSION HELPERS OF THE SACRED HEART  
Sacred Heart Convent, Baltimore, Maryland



cation to help other souls cannot be fulfilled. As a true lover and imitator of the Sacred Heart she goes forth to do her Divine Master's work in His way and for Him. With eyes steadfastly fixed upon her Blessed Model she prays and labors to save the souls for whom His Heart is forever throbbing in the Sacrament of His Love.

As for the preparation the Sisters are given for the work of their vocation, it is, of course, essential before all else that they be well trained in the religious life. After that the work of the Institute is easy to accomplish. To this end the Constitutions prescribe a novitiate of two years, after the candidate has been a postulant six months. At the completion of the novitiate, the Sisters take the simple vows of poverty, chastity and obedience. Thus far these vows have been annual. It is now the intention that after five years of annual vows, the Sisters shall make perpetual vows. There is but one grade in the community, which at present numbers forty-seven professed Sisters, five novices and three postulants. There are six houses. Each has some special work, but wherever the Mission Helpers have a house, missionary work is carried on among the poor without regard to race or nationality, although immigrants are the recipients of their special solicitude.

The Mother-house and novitiate are located at the Sacred Heart Convent, 416 West Biddle Street, Baltimore, Maryland.

That there is great need for the work of the Institute is amply evidenced by the many urgent entreaties received from bishops and priests to make foundations. Each one tells that the harvest is great. But, alas! the laborers desired for

it,—the Mission Helpers of the Sacred Heart—are few. May the Lord of the harvest send them subjects to do His blessed work!

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## THE SISTERS OF THE BLESSED SACRAMENT FOR INDIANS AND COLORED PEOPLE \*

1891

THIS distinctly American congregation was founded in 1891 by Miss Katharine Drexel, daughter of the late Francis A. Drexel, one of Philadelphia's leading bankers and financiers. For many years Miss Drexel, though born to a life of ease and wealth, was not satisfied to give of her abundance only, she wished to give her entire self to the service of God, Whom she felt was calling her in a special way to the religious life, but to what order, to what special work, she seemed unable to decide.

For five years, Bishop O'Connor of Omaha, who was her spiritual director, had counseled her to wait. The Bishop was a man thoroughly devoted to the best interests of the Indians, and most anxious to bring them all into the Fold of Christ.

Centuries ago the Indians had received the Faith from the early Franciscans and Jesuit missionaries, but in later days there have been apathy and neglect to foster the first growth, and where all trace of the truth was not yet lost, it was weakened and corrupted. Hence it was that

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\*Especially prepared from material furnished by the Sisters of the Blessed Sacrament, Convent of the Blessed Sacrament, St. Elizabeth's, P. O. Maud. Buck's County, Pennsylvania.



Bishop O'Connor conceived the plan of founding a Congregation whose exclusive end and scope should be to devote itself, in a spirit of reparation for the neglect and wrong of the past, to the Christian training of the Indians. Whilst engaged in developing this idea, there came to him a cry for help from the no less neglected negro people of the South, whose condition was in many respects more deplorable than that of the Indians.

Both races suffered not only from the neglect but from the contempt of the white man; both were alike the children of our common Father in Heaven, redeemed by the Precious Blood of Christ; both claimed with equal right the charity of their Catholic brethren. The great heart of Bishop O'Connor opened to them without distinction, and his plan for improving the condition of the Indians widened to embrace the children of the negro race. Miss Drexel had, from a child, loved the Indian; her earnest prayers were for these poor pagans who knew not the good God; and when she grew older, and was able to dispose of the wealth Providence placed in her possession, she built schools and missions among them. The major portion of her income was given to support the priests and Sisters already at work; she was continually striving to establish new centers of education in the various reservations.

Her heart was yearning to embrace the religious life, and if she had followed her own desires she would probably have chosen a contemplative community, and not as might have been expected an active one. Bishop O'Connor still deferred giving Miss Drexel a decision in regard to her vocation. All the pent up longings of her

heart was to give herself to God without delay. The more she prayed, the greater became the attraction to leave all for Christ. Bishop O'Connor had always in mind the new Congregation, and fearful of acting hastily, had allowed time to elapse before determining to unfold his views to Miss Drexel.

In January, 1887, Miss Drexel and her sister were travelling abroad; while in Rome, Leo XIII. received them in private audience. Miss Katharine, in speaking to His Holiness, mentioned the great need of missionaries among the Indians, and in the simplicity of her soul begged the Holy Father to send some devoted missionary communities to labor among them. With the smile for which he was remarkable lighting up that singularly clear eye by which he seemed to pierce the future, and with a voice the tones of which touched the innermost depths of Miss Drexel's soul, he replied: "Why not become a missionary yourself, my child?"

Coming at the moment when she was struggling between the interior promptings of the Holy Spirit and the prohibitory mandate of her director, this seemed, as undoubtedly it was, the voice of God Himself. Shortly after this, Bishop O'Connor announced to Miss Drexel what he believed to be the will of God in her regard. Divine Providence, he thought, wished to make use of her to form the nucleus of a new society for the conversion of the Indian and negro races. In obedience to the direction of Bishop O'Connor, Miss Drexel entered the novitiate of the Sisters of Mercy, in Pittsburg, Penn., May 6, 1889. St. Mary's Pittsburg, first House of the Sisters of Mercy in the United States, was destined to be the cradle



GENERAL MOTHER HOUSE OF THE SISTERS OF THE BLESSED SACRAMENT  
St. Elizabeth's Convent, Maud P. O., Bucks County, Pennsylvania



of the new community. It was not long before Miss Drexel was joined by others who wished to share her mission labors, and with her to prepare themselves for the work which God was unfolding. Under the direction of the saintly Mother McAuley, the Sisters of the Blessed Sacrament began their novitiate.

This was a decided advantage. The Sisters of Mercy in Pittsburg have in vigorous operation all the various works of mercy—schools (academical and parochial), hospitals, asylums, homes for working girls, visitation of prisons, and also the sick and dying. To the clear-sighted judgment of Bishop O'Connor there could not have been a better community to serve as a nursery for the new foundation, since in it the exterior works of the active apostolate were fully exemplified, whilst the deep, interior spirit of prayer and recollection which characterizes the Institute of Mercy brings about that harmonious union of the active and contemplative elements essential for the accomplishment of the purpose which the new Congregation of the Sisters of the Blessed Sacrament had in view.

Sister Katharine, as Miss Drexel was then called, was received as a novice in November, 1889, after the usual six months' probation. In May, 1890, Bishop O'Connor died. From the beginning it had been his wish to place the Institute in its infancy under the special care of the late Most Reverend Archbishop Ryan, whose zeal and devotion to the Indians are so well known, and God in calling Bishop O'Connor to Himself at its very birth seemed to favor the accomplishment of this desire.

Sister Katharine would indeed have felt un-



able to carry on the work at this time without the guidance of Bishop O'Connor, had it not been for the reassuring words of Archbishop Ryan, who promised her his counsel, protection and aid. He more than fulfilled his generous promise. It was with a father's tender solicitude that he guided the faltering steps of the young community; it was with unwearied patience, despite his numerous cares, that he gave his time to its direction. No work was begun, no rule written, or plan formulated without his approval and co-operation. Sister Katharine made her first vows February 12, 1891. Besides the three vows usual in all religious communities, the Sisters pledge themselves to work exclusively for the Indian and colored races. His Grace Archbishop Ryan appointed Mother Katharine first Superioress of the new Community, which then numbered thirteen members.

About the same time a site for the Mother-house was purchased near Philadelphia, and arrangements were made for a temporary novitiate at "St. Michel," Torresdale, the old homestead of the Drexel family. In May, 1891, the Sisters of the Blessed Sacrament bade farewell to the Community of Mercy, and went forth to lay in the silence and solitude of "St. Michel" the foundations of the new novitiate.

The question is often asked, why this congregation has been called Sisters of the Blessed Sacrament. The answer is found in the Constitutions of the Institute, according to which the Blessed Sacrament is to be the inspiration of the entire varied activities of its members.

From these rules we learn that in embracing the Institute the members are called to consecrate

themselves body and soul to the service of their Eucharistic Lord by a two-fold apostolate of prayer and work. They are ever to remember that they are for the work, and not the work for them. They come to the Institute to do a specified work—to bring souls to Jesus in the Eucharist. In being called to this work they become not only the children of God's tenderness, but also His co-laborers. Therefore they do not come for a life of ease, or self-indulgence, they come as our Lord came, to offer themselves as a sacrifice, and they must bear in mind that even if they were to perform heroic acts of virtue, they would be only doing their duty—only conducting themselves as is meet and fitting for the honor of Him Who has given Himself entirely to them.

As the Institute is a missionary Congregation, the government of necessity must be general as well as central. The Mother-house for the entire Community is the Convent of the Blessed Sacrament, St. Elizabeth's, Cornwells, Bucks County, Pennsylvania.

The Superior-General has to aid her in the administration of the Congregation four Councilors-General—three of whom are, respectively, Assistant-General, Treasurer-General, Secretary-General and a proportionate number of subordinate officers, according to the needs of the Congregation. The rules of the Institute were first approved by the Most Reverend Archbishop Ryan in 1893, and received the Decree of Praise from the Sacred Congregation Propaganda de Fide in 1897; on July 7, 1907, the Constitutions were approved by the Holy See.

By their rule the Sisters of the Blessed Sacrament may undertake all kinds of educational

works. They may care for orphans, or spiritually or corporally destitute children. They may attend the sick, by visiting them in their homes, or by conducting hospitals. They may shelter destitute and deserving women. They may establish and conduct homes for the aged. They may establish and conduct catechetical schools and classes outside their own houses; visit the poor in order to look after their religious welfare, as also to teach them habits of good-living, neatness and thrift. They may also visit and instruct the inmates of prisons and reformatories.

To make possible such works and the sacrifices demanded for their proper fulfillment, the Sisterhood tries and trains its subjects thoroughly. It keeps them in the novitiate nearly three years before allowing them to enter the active missionary life. After their first profession, a probation of five years is required before the perpetual vows are made.

Since the organization of the Community and the erection of the new Mother-house—the corner stone of which was laid in 1891 by Archbishop Ryan—the Holy Providence House, a Boarding School and Home for Colored Children, was established. It serves also as a training school for the Sisters, so that they may gain practical experience for their future work.

In 1894, the Sisters opened St. Catharine's School, a boarding school for Pueblo Indians, at Santa Fe, New Mexico. In 1899, a third foundation was commenced at Rock Castle, Virginia, a boarding and industrial school for colored girls of the South. One of the main objects of this Institution is to train and educate girls for teachers. The importance of training colored South-



A SISTER OF THE BLESSED SACRAMENT FOR INDIANS AND COLORED PEOPLE  
Indian Girls of St. Michael's School in Work Room, St. Michael's Mission, Arizona





ern girls for teachers may be realized when it is considered that the public and private schools for white and colored in the Southern States are entirely separate, the work at Rock Castle has been singularly blessed, and the Sisters have every cause to feel grateful. The Sisters from this house also give catechetical instruction at the State Farm, an annex of the Richmond penitentiary.

In 1903, a large boarding school for the Navajo Indians of Arizona was opened and called "St. Michael's." Nashville, Tennessee, comes next, in 1905, with an academy for the higher education for colored girls, and a preparatory annex school opened in 1906. In August of 1906, the Sisters went to Carlisle, Penn., where they re-opened a colored day school, and arranged to give catechetical instruction to the Catholic Indians now in the Government School there. In the Autumn of 1907, a boarding and day school was opened for the Indians of the Winnebago Reservation, Nebraska.

The same Autumn a Mission House and Day School was established in the city of Philadelphia. In July of the year, 1912, the Sisters opened an establishment in New York City, and in August of this same year, in Columbus, Ohio, and in Chicago, Illinois, establishments have been opened for the continuance of the work of the Sisters of the Blessed Sacrament, whose missionary zeal seek not foreign fields for their labors, for they realize the harvest is ripe and but awaiting the coming of the Harvester's laborers.

What do the Sisters of the Blessed Sacrament see in the United States? *Within the Fold*—250,000 *Negroes* and 100,000 *Indians* to be preserved in the Faith; *outside the Fold*—10,000,000 *Negroes*

and 110,000 *pagan Indians* "sitting in darkness and in the shadow of death."

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## LITTLE SISTERS OF THE ASSUMP- TION \*

1891

THE Congregation of the "Little Sisters of the Assumption" came from Grenelle, Paris, France, in the year 1891, and made their first foundation in the United States at No. 312 East Fifteenth Street, in New York City. In 1900 a second convent was established in that city at No. 125 West One Hundred Thirtieth Street.

The Sisters gratuitously nurse the sick-poor in their own homes, without regard to race, creed or nationality.

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\*Catholic Directory of 1912.

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## THE HELPERS OF THE HOLY SOULS \*

1892

EUGÉNIE MARIE JOSEPH SMET was born in Lille, France, March 25, 1825. Her father was a gentleman of good position, her mother—whose maiden name was Montdhiver—was connected with a distinguished branch of the old French nobility.

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\*Especially prepared from material furnished by the Society of the Helpers of the Holy Souls, 114 East Eighty-Sixth Street, New York City, New York.

When Eugénie was eleven years of age she was sent to school at the Convent of the Sacred Heart, and early showed at all times, with no affected solemnity, with no pretense but with simplicity and earnestness, the holy ruling passion of her heart—love for the Souls in Purgatory—and through her own devotion she led many others, throughout her school-life and after school-days were over, to unite with her in aiding these suffering souls.

In her maturity, when she realized the various religious orders there were, each with its work, she reflected on this that there are “many religious communities devoted to the Church Militant, but not one to the unseen, yet pressing needs of the Church Suffering.”

No sooner had this reflection penetrated her than a page of the Divine Will seemed opened before her, with unspeakable emotion she read in it that she herself was called by God to fill up this void. After imparting this impression to the rector of the parish and after working zealously and with difficulty, through discouragements—which far outnumbered the encouragements—the first house of the Society of the Helpers of the Holy Souls was founded in Paris in 1856, with Eugénie Smet as superior under the name, in religion, of Mother Mary of Providence, a name particularly suited to her, for besides her devotion to the Souls in Purgatory, another trait in her spiritual character was so strongly marked, so multiform in its activity and so victorious over every obstacle that it attracted the attention of all with whom she came into contact, this was her wonderful love for and unshakable trust in the Providence of God. It was not long after the

foundation of the Society in Paris when the young tree began to put forth new branches, "Increase and Multiply" is indeed a great spiritual law in all religious orders whose vitality is strong. The first house established by the Helpers, outside of Paris, was in Nantes in the year 1864. In 1867, in response to an appeal from Monseigneur Languillat, Vicar-Apostolic of Kiang-Nan, China, Sisters were sent to begin work in that country, where, owing to the peculiar circumstances of China, the Sisters included teaching in their work. In less than two years after the entrance of the Helpers to the country, there were in Shanghai, two day schools and an orphanage under their charge and assisting them were eighteen native religious. Since then a boarding school, an asylum for the blind, another for deaf-mutes, a home for the aged, etc., have been added to their missions.

In 1869 the Society established a house in Brussels, that year too the Society received the long expected Brief of Apostolic Approbation from Rome. A second Brief of Papal Approbation was granted in 1874, by Pius IX.; a third such Brief was granted in 1878, by Leo XIII.

Following the establishment of the house in Brussels, foundations were made in London, Cannes, Orleans and Tourcoing. In 1879 the Helpers were called to Montmartre to make a foundation there on that world-famed "Hill of Martyrs," their convent now existing on the very spot where once stood the famous Abbey of Montmartre. Shortly after this date followed the foundations of Blanchelande, the Island of Jersey, Liège, Rheims, Turin, Florence and a third in Hong Kew (China), a third in Paris, Lourdes, Versailles and Vienna.



MOTHER MARY OF PROVIDENCE  
Foundress of the Society of the Helpers of the Holy Souls





In 1892, America had the happiness of welcoming to her shores a band of the Helpers of the Holy Souls. For many years efforts had been made to have the Society establish a foundation in the United States, and although His Eminence, Cardinal McCloskey, had given his sanction to their coming, and the Society itself was anxious to begin work in this country, it was not until that year that all obstacles were finally overcome by the patient and quiet labor of Miss Adèle LeBrun of New York City, and by others whom she had interested in the cause. On Sunday, May 29, 1892, seven members of the Society of the Helpers of the Holy Souls arrived in New York and were at once taken to the house prepared for them by Miss LeBrun, 25 Seventh Avenue, here they opened their first American convent. The house was the usual four story brick building with nothing exteriorly distinctive about it.

The Society attaches great importance to the exercises of the interior life and a great part of each day is devoted to them, for an association of expiation ought to be, above all things, an association of prayer. There are two classes of religious, the Choir Nuns and the Lay Sisters, the latter being chiefly employed in the domestic work of the convent homes. The novitiate lasts two years. In addition to the usual vows of poverty, chastity and obedience, the members of this Society bind themselves to resign, in favor of the dead, so far as the Will of God allows them, all the Satisfactions which they would otherwise gain for themselves, and all the Suffrages and Satisfactions which may be applied to them by others during their life or after their death.

The gratuitous visitation of the sick-poor in

their own homes, is one of the chief features and characteristic duties of the Society. Another characteristic is that they do not, in any way, interfere with any good works existing, they do all possible to influence parents to send their children to the parochial schools and encourage all to interest themselves in the good works of their parish, their aim is to win souls who might otherwise remain in ignorance and neglect of religion. The children taught in their Catechism classes attend the public schools and have often careless parents. The Helpers are, as it were, "the gleaners" picking up the stray ears of corn left after the harvesters, who are represented by those appointed to carry on the good works of the parish.

Little by little, in that New York house, meetings were held for children and for grown people, in the beginnings on Sundays only, then also on Saturdays and finally every day. Fifteen persons attended the first meeting, among which number was one colored woman and two colored girls. Soon the poor of the neighborhood learned to appreciate the blessing which had been sent them, they went to the convent with all their troubles and sorrows of both soul and body, knowing they would never be turned away until comforted and consoled. And now besides the daily classes in religious instructions there are mothers' meetings and meetings for young working girls, there are meetings held for Germans in German, for Italians in Italian. The colored women and children also have their meetings, carried on under the special patronage of St. Peter Claver.

In 1894, the house on Seventh Avenue proving entirely inadequate to their growing needs, and being unable yet to erect the suitable buildings

so much needed for Convent and American Novitiate—the Helpers moved from their first home to their present abode in New York City at No. 114 East Eighth-sixth Street.

In 1857, the appeals to the community for their personal and gratuitous services increasing to a degree that was beyond the resources of their numbers and means, a pressing question arose in the mind of their zealous foundress as to what was to be done. It was a crisis out of whose pangs a new offspring of charity was born in the establishment that same year, of an "Association of Honorary Members" composed of those persons desirous of having a share in the good works of the Helpers without severing themselves from the sphere and duties of their ordinary life. The conditions of membership consisted only of the obligation of reciting a few prayers daily and of contributing annually a small fixed sum towards the maintenance of the charitable undertakings of the Society.

Later on a desire arose—among certain ladies—to imitate, more closely than was intended or was practical for the Honorary Members, the religious observances and the charitable actions of the Sisters. They wished to share in some of the chapel services and instructions, to have opportunities of more personal intercourse with the Sisters and to take their post by their side, or to supply their place—in their absence—at the homes of the sick and poor. This desire was the origin of an organization which occupies a middle place, between the Honorary Members and the Religious. Their obligations are more extensive than those of the former, they make a formal Consecration, attend Mass at certain times in the convent chapel,

they work for the poor at meetings held regularly for that purpose, they recite daily the Vespers for the Dead, and they bear the name of "Lady Associates." The first inauguration of Lady Associates took place at the Mother-house in Paris in 1859, twenty-eight ladies made the solemn Act of Consecration at a special service presided over by His Eminence, Cardinal Morlot.

As the years have passed, this branch of the Society has flourished in Europe and here in the United States, with its members in the world and the world knowing them not, for they wear no outward garb of the religious, though somewhere on their person—in no conspicuous place—a cross is worn, this cross is almost identical with that worn by the professed members of the Society. However, even the professed in their black habit are scarcely distinguishable as nuns, when they are seen on the street on their errands of charity, with their neat house costume of black covered by a long black cloak and modestly wearing a small close-fitting bonnet and a gauze veil. Since the days of the foundress, the habit worn by the Society has been changed but little except in the style of the cap worn.

Two other foundations of the Society have recently been made in the United States; at No. 4012 Washington Blvd., St. Louis, Missouri, and at No. 204 Haight Street, San Francisco, California.

There are many orders doing God's work among us, many whose deeds of mercy are drawing down God's blessing upon our land, and many there are engaged in the great work of the Christian education of our children, but none other so combines in their mission—as does the Society





MOTHER THÉRÈSE COUDERC  
(Marie Victoire Thérèse Couderc)

Foundress of the Society of Our Lady of Retreat in the Cenacle, 1805-1885



of the Helpers of the Holy Souls—the two-fold object of aiding and uplifting Christ's needy ones on earth while at the same time, by the merits of their prayers and works, they are freeing His suffering ones from Purgatory where His justice demands they should be detained until they are "whiter than snow" and rendered worthy to enjoy the Beatific Vision which shall be their reward for all eternity.

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## SOCIETY OF OUR LADY OF RETREAT IN THE CENACLE \*

1892

THE Society of Our Lady of Retreat in the Cenacle† was founded in 1826 at Louvesc, in France, by an apostolic priest, Jean Pierre Étienne Terme, associated with him in the work of this foundation was the saintly Marie Victoire Thérèse Couderc. This humble priest, in whose soul God planted the germ of the Society of the Cenacle, was little known beyond the confines of the village of La Louvesc in Vivarais, France.

Increasing throngs of pilgrims were constantly coming to La Louvesc to venerate the relics and to visit the tomb of St. Francis Regis. The excitement and distraction attending the arrival of so many visitors to the little village interfered with the recollection and piety of the pilgrims, the

\*Especially prepared from material furnished by the Society of the Cenacle, Convent of Our Lady of the Cenacle, 610 West One Hundred Forty-first Street, New York City.

†The name is derived from the Latin word "Cenaculum" upper room, where the first retreat was made—from Ascension Day to Whit Sunday—by the Blessed Virgin and the Apostles.

happy thought thus came to Father Terme; to provide a hospice or place of sojourn for the feminine visitors to this holy place.

In response to his appeal, two nuns were sent from the convent at Aps to take charge of the dwelling he at once secured for the purpose in mind. Sister Thérèse Couderc was appointed the Superior. To promote the object of the pilgrimages, Father Terme required the guests to make a novena or to share in the religious exercises at the convent, for at least three days.

The first of the hospices for the giving of these retreats was opened on the summit of the mountain where St. Regis died, in the village of La Louvesc, hence the first members of the new Community were called the Ladies of Retreat and also the Ladies of St. Regis. It was under the former name and for the principal object of Retreats that the Institute was first authorized by the Bishop of Viviers, Mgr. Bonnell, May 11, 1835, and confirmed in 1844 by his successor, Mgr. Guibert, afterwards Archbishop of Paris. But the title Ladies of St. Regis had a restricted and localized meaning, and the title Ladies of Retreat did not sufficiently distinguish the new Community from others bearing a similar name with different objects. Therefore a name was to be substituted which would more specifically designate the character and scope of the Institute and declare its basis, namely, prayer and apostolate, and point to the most perfect possible imitation of that retreat which is the model of all others—the Assembly in the Cenacle of Jerusalem, where all the Apostles “were persevering with one mind in prayer with the women and Mary, the Mother of Jesus,” and thereafter, filled with the Holy Ghost,



AMERICAN MOTHER-HOUSE AND NOVITIATE FOR THE SOCIETY OF OUR LADY OF RETREAT IN  
THE CENACLE

140th Street and Riverside Drive, New York City, N. Y.





proclaimed the Kingdom of God to all peoples in all tongues.

The title of Notre Dame du Cenacle was officially bestowed by the Bishop of Viviers and approved by Pope Pius IX. in apostolic letters of September 12 and 19, 1846, enriching the Society with many spiritual favors.

For several years after its birth in its humble cradle at La Louvesc the Society experienced poverty and struggle, but in 1835 Providence led to La Louvesc, Father Fouillot, of the Society of Jesus, who labored actively for these spiritual daughters of Father Terme. Thenceforth the Society grew apace in its visible and invisible apostolate.

Lyons harbored the second Cenacle of the Society in 1845. The third Cenacle was opened in Paris in 1850, and this, in 1856, became the European Mother-house and Novitiate of the Society; later these were removed to Brussels.

Houses were then opened in Paray-le-Monial, Nancy, Lille, Marseilles, Turin, Milan and other cities until the Society reached America.

In 1892, members of the Society arrived in the United States and were received in New York City by the late Archbishop Corrigan. The American house of the Society was then established in that city with Mother de Grimaldi as the first Superior. The end of the Society, Spiritual Retreats, Teaching of Christian Doctrine and the Adoration of the Blessed Sacrament is pursued in the Convents here as in Europe.

The habit worn by the members of the Society is of black with a purple cape. The Society is governed by a Superior General. Each house is governed by a Local Superior under the jurisdiction of the Superior General. The Rules of the

Society were finally approved in 1884 by Pope Leo XIII.

The Society now has three European Novitiates, in Belgium, England and Holland. In the United States the Society has since their coming opened houses in Newport, R. I., Charleston, S. C., and Boston, Mass., besides the house in New York, which is considered the Mother-house for the Society in the United States, the American Novitiate for the Society being also there at the Convent of Our Lady of the Cenacle, in New York.

## SERVANTS OF MARY \*

1893

THE Third Order or Mantellate of the Congregation of Servants of Mary was founded by Saint Juliana Falconieri, to whom St. Philip gave the habit in 1284. This branch occupies itself with active works after the example of its holy founder. From Italy it spread into other countries of Europe. The Venerable Anna Juliana, Archduchess of Austria, founded several houses and became a Mantellate herself. In 1844 it was introduced into France and was thence extended into England in 1850. The Sisters were the first to wear the religious habit publicly in that country after the so-called Reformation. They are at present one of the leading religious orders for women in what was once "Mary's Dowry," having been active missionaries under Father Faber and the Oratorians for many years. In 1871 the Eng

\*From material furnished by the Servants of Mary, Mt. St. Mary, Cherokee, Iowa.



MT. ST. MARY'S CONVENT  
Cherokee, Iowa





lish province sent Sisters to America, but they were recalled in 1875. The superior general being very desirous to see the order established in the United States sent Sisters a second time in 1893. They have now a novitiate at Cherokee, Iowa, and mission houses in Iowa and Illinois.

They devote themselves principally to the education of youth, managing academies and taking charge of parochial schools and workrooms. They also undertake works of mercy, such as the care of orphans, visiting the sick and instructing converts, etc. Above all, in imitation of their Holy Foundress, St. Juliana, the Sisters do all in their power to instill into the hearts of those under their care a great love for Jesus in the Blessed Sacrament. At the last General Chapter held in London July 31, 1906, a vicaress general for America was appointed.

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## SISTERS OF THE DIVINE SAVIOUR \*

1894

THE Society of the Sisters of the Divine Saviour was founded in Rome, Italy, in the year 1888, by Father Franciscus M. Jordan. The first house of the Order was established in Tivoli, Italy, 1888.

In 1894, upon the invitation of the Most Rev. F. X. Katzer, then Archbishop of Milwaukee, Sister Raphael and companion Sisters came to the United States, to pursue their work of education, hospitals and missions in the Archdiocese of Milwaukee.

The first house of the Sisters, at St. Mary's

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\*From data furnished by the Sisters of the Divine Saviour, St. Mary's Hospital, Wausau, Wisconsin.

Convent, 35th and Center Streets, is the American novitiate for the Community. It is under the government of the Mother-General and four councillors at the Mother-house in Rome. St. Mary's Hospital in Wausau, Wisconsin, is the American Provincial House.

On August 18, 1911, the rules of the Sisters of the Divine Saviour, received Papal approbation.

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## RELIGIOUS HOSPITALIERS OF ST. JOSEPH \*

1894

THE Congregation of the Religious Hospitaliers of St. Joseph was founded in the year 1636, at La Fleche, France, by Mother de la Ferre.

On November 18, 1689, the Community made a foundation in Montreal, Canada, and not until the year 1894 did the Congregation come to the United States, where in that year they established in Winooski Falls, Vermont—in the diocese of Burlington—a convent and hospital.

In 1903, the Religious Hospitaliers of St. Joseph were received in the Archdiocese of Chicago, where they assumed charge of St. Bernard's Hospital in that city.

The special work of the Community is hospital work and the caring for the sick. The various houses of the Order are each independent, being under the jurisdiction of the bishop of the diocese.

The usual simple vows of religion are made by

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\*From data furnished by the Religious Hospitaliers of St. Joseph, St. Bernard's Hospital, Chicago, Illinois.

the Religious, and they make their final profession three years after the taking of vows.

On May 12, 1866, the Congregation received the approbation of the Holy See from Pope Pius IX.

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## DOMINICAN SISTERS OF THE CON- GREGATION OF ST. ROSE OF LIMA \*

(The Servants of Relief for Incurable Cancer.)

1898

AMONG the many American communities of Dominican Sisters, the Congregation of St. Rose of Lima—established in New York City in 1898—is of more than usual interest in the United States.

Rose Hawthorne Lathrop, the daughter of Nathaniel Hawthorne and the wife of George Parsons Lathrop, separated herself from a long line of Puritan ancestors and with her husband withdrew from the Unitarianism, professed by her immediate family, to enter the Catholic Church. Following their admission to the Church in 1894, Mr. and Mrs. Lathrop united in the production of one more book, the "Story of Courage."

Shortly after the death of her husband, which occurred soon after his conversion, Mrs. Lathrop one day asked the Paulist father, her spiritual director, "What can I do for God?" He had just come from the bedside of a cancer patient—a

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\*Especially prepared from material secured in "Christ's Poor," a monthly pamphlet issued from Rosary Hill Home, Hawthorne, New York, also from material furnished by Rose Potter Daggett in the Woman's Magazine, New York.

woman of refinement, left without money and without friends, who must become a city charge at Blackwell's Island—this, and all the misery it meant, the priest told his listener. "Oh," she exclaimed, "why do any of us sit idle when such suffering exists!" It was then that her resolve was made. Within a few weeks she had entered the Memorial Hospital on 106th Street, New York, for training in the nursing of cancer. Only a short course was necessary, for there is little beyond ordinary hygienic measures that can be done for this dread disease.

In 1896, Mrs. Lathrop was ready to begin her life-work for God. Her private fortune and the contributions of friends enabled her to establish, on Cherry Street in New York City, the Free Home for hopeless cancer cases. Mrs. Lathrop was alone in her work, her first patient—a worn-out old woman deserted by her family when they knew the disease was cancer—she not only nursed but took her to her rooms, then on Scammel Street, and there she—Rose Hawthorne Lathrop—scrubbed floors, cooked the meals and did all for the care and relief of her poor suffering patient. In a corner of the room she set up a little shrine, it was to St. Rose of Lima, a patron Saint of the Dominicans.

Other patients were commended to her, three other women had joined her in her great work in behalf of the cancerous poor. Mrs. Lathrop named herself and her assistants "Servants of Relief."

In 1898, Rose Hawthorne Lathrop and her co-laborers—then numbering more than twenty—were received into the Dominican Order, as the Congregation of St. Rose of Lima. Mrs. Lathrop

as Mother Alphonsa, was appointed Superior of the new Congregation.

The special work of this Dominican Congregation is: "To provide for destitute incurables of both sexes. The first forlorn condition to be met by adequate accommodation and care is that of cancer, at present left in dreadful neglect. Other diseases in the incurable stage among the destitute persons of both sexes will be attended to when the members of the Community become sufficiently numerous to extend the work, either without or with hired help. Hired help will never be allowed in such force that the Sisters will lose personal control of cases, and will only be admitted when the benefit of the poor demands that the exception should be made, as in the case of male cases, who will sometimes require hired male help.

"An important object of the charity is to look carefully to the interests of the poor, especially whenever the interests of science are held in autocratic estimation by persons of inferior judgment, as opposed to the enlightened and noble verdict of eminent physicians. Incurable cancer is now a matter of general and exhaustive study, and the poor supply the principal material used. This clause is of deepest concern to those who are really devoted to destitute misery. Reference cannot be made to policy or special approval of a human order, but to God's approval alone, notwithstanding the unfailing accompaniment of opposition from Pharisee and money-changer which such a course involves.

"To prove that cancer is not dangerous to nurse, with the precautions used by any neat method, or even when accidents of contact unfortunately



occur, this is one of the chief uses of the charity, since the dread of cancer is so great that much inhumanity is shown in the neglect to undertake proper 'dressings' of wounds, and the desire to be rid of a member of the family who is afflicted with the malady.

"To show by record of experience the best methods of relieving pain, odor and excessive corruption of the disease, which are frequently increased by 'dressings,' etc., such as are now usually prescribed, and found in many cases to which the nurses are called.

"To prove that the only way to meet the great sufferings of the poor sick is to enlist the interest and personal service of the women of the different parishes, who could properly and fully attend to all cases of destitute incurables of all sorts, if they would religiously devote a part of each week to them, at times never to be postponed or delegated.

"To prove that the public is willing and able to provide all the money and many articles necessary for such charitable care as the Sisters undertake to give; and that in each parish two houses for cancer and its kindred diseases could and should be established, from which the cases may be sent to larger Homes in the country, when death is not imminent.

"To prove that many cases of incurable cancer can be cared for at home, whether there is a member able to nurse the sick person, or a member whose wage-earning had seemed to make an insuperable difficulty. The wage earning can be postponed by the payment of the rent and other necessities through the charity of the public. This precaution encourages proper kindness and devo-

tion on the part of the family of the sick person, and obviates the bitter sorrow of the patient who loves children and sisters, when no longer loved in return. The cancerous member of a family, man or woman, is, as a rule, superior in character to the rest of the members, and has incurred the disease of cancer by generous labor for those who refuse to do the nursing when tragic conditions develop. To urge Christian kindness upon dark intellects which may fall into error of this sort, is a great necessity. On the other hand, instances will be cited later of sublime devotion, difficult to imitate in any class of the human family.

“To add another definite activity to those already existing, which is of a nature to hasten the spread of the light of intelligence, morality and religion, and a gracious decency, in the homes of the poor of cities, from the intimate investigation and companionship afforded by tragic circumstances to the friends who bring relief.”

In 1899, the Congregation purchased the house at 426 Cherry Street, thus establishing St. Rose's Free Home in permanent quarters. In all New York there is no other free home for this class of sufferers, nor even a place for them in the other hospitals of the city, for as soon as a case is pronounced incurable, then must the hospital turn it away.

In Westchester County, New York, far away from even the echo of the city's noise and stir, yet near enough for easy access, is Mother Alphonsa's second institution—Rosary Hill Home at Hawthorne, N. Y.

There now is the home of this gifted and brilliant woman—the daughter of one of America's

greatest men, and the noble congenial wife of another, here now in the white garb of the Dominican Nun she is performing her life work. Often through the still watches of the night she rises to attend the dying, the warm firm clasp of her hand giving strength and confidence to the sufferer whose soul is passing unto its Maker.

During the current year, 1912, it was found absolutely necessary to have more room for the patients than was to be had at St. Rose's Free Home in New York City. Plans were made for a new building, subscriptions were secured, and in the Fall of the year the new five-story building, with its accommodations for 200 cancer patients was opened. And in proportion to the needs of the patients, so has the Community increased in these years since its organization, and today the "Servants of Relief for Incurable Cancer" form one of America's noblest and most needed Religious Orders of Women in the Catholic Church.

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## THE SISTERS OF ST. JOSEPH OF LA GRANGE \*

1899

ONE of the first to welcome the little French colony of the Sisters of St. Joseph when they landed in Louisiana, in 1836, was the Very Reverend Father Timon, Visitor of the Congregation of the Mission in the United States. Having in 1847 been consecrated first Bishop of Buffalo he, like another St. Vincent de Paul, set himself to pro-

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\*Especially prepared from material furnished by the Sisters of Saint Joseph, Nazareth Academy, La Grange, Illinois.

vide comfort and consolation for every species of human woe and misery. While seeking co-operators in his works of charity and beneficence, he was not unmindful of the Sisters of St. Joseph.

In response to his invitation, a company of Sisters was sent from St. Louis to Canandaigua, a village most beautifully and picturesquely situated at the head of Canandaigua Lake, and then included in the diocese of Buffalo. The Sisters arrived here on the 8th of December, 1854, that day forever glorious in the annals of the Church, and placed under the invocation of Mary Immaculate, the educational establishment which they then opened.

The vast diocese of Buffalo having been divided in the year 1868, the Right Rev. Bernard J. McQuaid, Founder, and for many years President of Seton Hall College, South Orange, New Jersey, was on the 12th of July in that year, consecrated first Bishop of Rochester.

This zealous prelate, whose name and fame as one of the ablest champions of Catholic education, have spread not only through our own country but even to Europe, set himself at once to the formation of a diocesan community of the Sisters of St. Joseph. The Reverend Mother Stanislaus Leary, of saintly memory, was chosen Superior of the Sisterhood of Rochester, and during the fifteen years which she held that office, she won the esteem of all with whom she came in contact. In the year 1883, a request for Sisters to open educational establishments was received from the good Benedictine Bishop Fink of Leavenworth, Kansas. Mother Stanislaus decided to personally take charge of that far-away mission, and finally obtained the consent of Bishop McQuaid to leave

Rochester, in order to establish the Sisterhood on the broad Western prairies.

In 1899, the apostolic and saintly Archbishop of Chicago—the Most Reverend Patrick A. Feehan, D. D.—a true and tried friend of the Sisters of St. Joseph, invited Mother Stanislaus to open an Academy at La Grange, Illinois. With the approval of the bishop, she left her Western convent and established the Congregation in the great Archdiocese of Chicago.

The little community was scarcely established in the beautiful suburb of the great metropolis when the untimely death of Mother Stanislaus occurred, February 14, 1900. For years she had been a patient sufferer, fighting against a dread disease that was gradually undermining her powerful constitution, though it never weakened her will nor dampened her ardent spirit. Through all these years of martyrdom she never ceased in her fruitful efforts to advance the cause of Christian education. Lasting monuments to her labors are to be seen in the dioceses of Rochester, New York, and of Concordia, Kansas, from which centres flourishing schools have been established in almost every diocese from the Great Lakes to the Gulf. Divine Providence did not spare her to place the new foundation in the Archdiocese of Chicago on a secure footing and her death almost defeated the purpose for which she had come thither. She was the head and heart of the new movement; the Sisters who were with her had no experience in administrative work, and courage almost left them when their beloved Mother was gone. One only was near to her—Sister Mary Alexine Gosselin—and to her Mother Stanislaus confided the work of continuing this





REV. MOTHER M. ALEXINE, S. S. J.

Foundress of the Mother-house of the Sisters of St. Joseph at La Grange,  
in the Archdiocese of Chicago, in the year 1900



foundation. The very thought terrified the young, inexperienced Sister Alexine, but the Most Reverend Archbishop seemed to be inspired with some of the confidence of Mother Stanislaus, for from among the Sisters she had left, he chose Sister Alexine for Superior, and commissioned her to go on with the work. Nazareth Academy was completed and on Christmas Day, 1901, Mother Alexine and her little family of zealous religious were established in their new home.

La Grange is justly proud of this institution in which young ladies receive a sound and finished training in mind and heart. Along with the material progress made by this Community of heroic workers, the intellectual advancement of its members has kept apace, so that today a skilled body of teachers has been developed, capable of giving the best training in all the departments of knowledge pursued in such a school.

Besides the Academy for girls, Rev. Mother Alexine, yielding to the importune demands of many patrons, has opened a school for small boys known as St. Joseph Institute. This Institute is under the same efficient régime as the Academy. Young boys from five to twelve years of age are taken care of as in no other boarding school, for the life is home-like, the Sisters as attentive as mothers to the little ones.

As in all convents of the Sisters of St. Joseph, the novitiate forms a large part of the institution of Nazareth at La Grange. The Congregation is cosmopolitan in membership, but its subjects are mainly drawn from the following countries: United States of America, Canada, Ireland, Germany, Austria, France, Italy, Bohemia, Belgium and Poland. It makes no difference whether as-

pirants to the order be rich or poor; all that is required is solid piety, signs of a religious vocation and good health. Educated applicants are naturally preferred, but no pious soul, fulfilling required conditions, will be rejected, provided she has a true vocation for the religious life. The custom in the Community is to educate those young girls whose intellectual training has been neglected, provided they evince talent, are mentally capable of making the prescribed course of studies, which is of a very high standard, and are sincerely desirous of persevering in the Congregation. The Sisters who aspire to become teachers are obliged to pass a satisfactory academic and normal examination before they will be permitted to instruct others, hence the high grade of scholarship among the teachers of the Congregation. If a novice shows a decided talent for a special branch of education, she is provided with the best instructors obtainable and encouraged in every way to thoroughly perfect herself in her particular branch of science.

All young girls are not called by God to become school teachers, but as there is only one grade of members in St. Joseph's Sisterhood, and no class distinction exists between them, and since the Community conducts works of charity in general, nurses, dressmakers, milliners, stenographers, typewriters, domestics, etc., etc., are received into the order, and places suited to their individual tastes and capacities are found for each member in the various convents.

From sixteen to thirty years is the most appropriate age for the admission of candidates into the Society. Educated women and workers are sometimes received at a more advanced age.

The Sisters of St. Joseph make the customary vows of poverty, chastity and obedience. Only those who, after seven years of faithful labor and strict observance of the Rule, have proved themselves worthy and reliable members are permitted to pronounce perpetual vows.

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## POLISH FRANCISCAN SCHOOL SISTERS \*

1901

THE Congregation of the Polish Franciscan School Sisters was founded in St. Louis, Missouri, in 1901 by Most Rev. John J. Kain, then Archbishop of St. Louis. The first house of the Order was established in that city on May 29, of the foundation year.

The members of the Community take the simple vows of religion. At least six months must be spent by the candidate as postulant, before she is admitted to the novitiate, where she remains for two years, followed by five years in the Community before the vows of final profession are taken.

The Sisters wear a brown habit and are under the spiritual direction of Rev. Rogerius Midden-dorf, O. F. M.

Teaching being the special work of the Order, schools are conducted by them in the Archdiocese of St. Louis, the Diocese of Cleveland, Kansas City, Leavenworth and Sioux City.

The Mother-house and novitiate are located to-

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\*From data furnished by the Polish Franciscan School Sisters, Convent of Our Lady of Perpetual Help, St. Louis, Missouri.



gether at 3419 Gasconade Street, St. Louis, with Mother Hilaria, as Mother-General of the Congregation.

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## SISTERS OF ST. URSULA OF THE BLESSED VIRGIN \*

1901

THE Society of the Sisters of Saint Ursula of the Blessed Virgin was founded in 1606 at Dole, (then a Spanish possession) France. The Society was founded by the Venerable Anne de Xainctonge, its aim is two-fold—the sanctification of its members by the observance of the simple and perpetual vows of religion, and the salvation and the sanctification of their neighbors. The latter is especially obtained by teaching as well as by works of mercy, spiritual and corporal.

At a time when the education of girls was more than neglected, Mademoiselle de Xainctonge, amid extraordinary trials, realized her inspired thought to do for girls what St. Ignatius had done for boys. This idea was then a new one. Anne de Xainctonge may therefore be called a pioneer in the education of girls.

The classes opened at Dole, June 16, 1606, were public, without distinction of rich or poor, and absolutely free. From Dole, the institute spread rapidly in France, Switzerland and Germany. With the Church it suffered persecution, but in whatsoever country they went the community found children whom they were at liberty to teach.

Their convents in France having been closed

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\*Especially prepared from facts in Catholic Encyclopedia.

during the French Revolution were reopened as soon as peace was declared. When in 1901, through the anti-religious laws then promulgated in France, the sisters had to leave the country, the Mother-house, established at Tours in 1814, was transferred to Haverloolez-Bruges, Belgium.

At this time, 1901, the Sisters of Saint Ursula also made their first foundation in the United States, where they opened a house at No. 523 West 142nd Street in New York City. In 1911 a second American establishment was opened at Providence, Rhode Island.

The Society of the Sisters of Saint Ursula was formally approved by the Holy See in 1648, this approbation being confirmed in 1678. In 1898, upon request of the religious of Tours, the original constitutions being revised conformably to the new regulations of the Church for religious orders, were definitely approved by Leo XIII. and their branch erected as a generalate.

In the year 1902 the words, "of the Blessed Virgin," were added to the title of the Sisters of Saint Ursula, to distinguish the non-cloistered daughters of Venerable Anne de Xainctonge from the cloistered daughters of Saint Angela Merici.

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## SISTERS OF THE HOLY GHOST \*

1902

THE Congregation of the Sisters of the Holy Ghost was founded at St. Brienc, Côtes du Nord, France, in December of 1706; the first establish-

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\*From data furnished by the Sisters of the Holy Ghost, Convent of the Holy Ghost, Hartford, Connecticut.

ment of the Congregation was opened in March, 1707.

A little less than two centuries after the foundation of the Community—during which time they established their missions throughout Europe—a band of the Sisters, with Mother Mary Alvarez as Superior, arrived in the United States.

Having come to this country through the efforts of the late Rt. Rev. Michael Tierney, D. D., Bishop of Hartford, the Sisters, in December of 1902, established their American mother-house and novitiate at 118 Main Street, in the city of Hartford, Connecticut.

The members of the Community wear a white habit and take the usual three vows of religion. The Order in America, as in Europe, is under the government of the Bishop of St. Brienc and a council formed by the Mother General, Assistant Superior, the Mistress of Novices, the Secretary and Provincial Mothers.

Papal approbation of the rules was received in the year 1806.

The special work of the Order being Nursing, Hospitals, Schools, and Day-Nurseries, the Sisters have successfully established institutes for their work in the States of Connecticut and Massachusetts.

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## FRENCH BENEDICTINE SISTERS \*

1906

THE Congregation of the French Benedictine Sisters was established in the United States in the year 1906, by Sisters from Basses, Pyrenees, France.

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\*Catholic Directory, 1912.

The American Mother-house and novitiate for the Sisters is located at St. Gertrude's Convent, St. Benedict P. O., Louisiana.

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## SISTERS OF SAINT CASIMIR \*

1908

THE Institute of the Sisters of St. Casimir was founded in the year 1908, for the education of children of Lithuanian birth or descent, in the United States.

The Mother-house and Novitiate of the Congregation are located at 67th and Rockwell Streets in Chicago, Illinois.

Schools in the archdiocese of Chicago and in the dioceses of Harrisburg and Scranton are conducted by Sisters of this Congregation.

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\*Catholic Directory, 1912.

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## THE SISTERS OF THE ATONEMENT \*

1909

ONE of the most interesting of the recently established Orders of women in the Catholic Church in the United States, is that of the Society of the Atonement.

Established December 15, 1898, as a religious organization of the Anglican Church, the Society was so until the corporate reception of its members into the Catholic Church, October 30, 1909.

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\*From data furnished by the Sisters of the Atonement, St. Francis Convent (Graymoor), Garrison, New York.

The Society consists of three congregations; the Friars of the Atonement, the Sisters of the Atonement and the Tertiaries in the world. All are members of the Third Order of Saint Francis.

The Congregation of the Sisters of the Atonement—with Mother Lurana as Superior—is established at the Convent of St. Francis, Graymoor, Garrison, New York.

Situated as Graymoor is, in New York State, midway between Garrison and Peekskill, surrounded on every side by the Highlands of the Hudson, the Convent—though barely fifty miles from the heart of New York City—thus completely shut in from the noise and bustle of the busy world, is ideally located for the Mother-house and novitiate of the fervent community. Here the Sisters of the Atonement have made the vows of religion, here they pursue their special work of giving religious instruction and in the performance of other missionary work.

The Rule of the new Congregation requires the candidate to its numbers to spend one year in the novitiate, after which vows for one year are made and renewed annually for six years, when the vows of final profession may be made.

The brown habit of the Franciscans is the habit worn by the Sisters.

Pending the application to the Holy See for Papal approbation of their Rule, His Eminence, Cardinal Farley, has conferred his approval upon the Rule and Mission of the Sisters of the Atonement.

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## PASSIONIST NUNS \*

1910

IN the year 1770, a few years before his death, St. Paul of the Cross—who in 1720 founded the Order of Passionist Fathers—established, in Corneto, Italy, the Passionist Nuns. The first house of the Order was founded in that city. In September of the foundation year Papal approbation was given the rules of the new congregation.

The end and purpose of the Passionist Sisterhood may be gathered from the very name “Passionist” or Daughters of the Cross and Passion, as St. Paul called them.

The special vocation and life-work of St. Paul of the Cross was to save the world by reviving among men the remembrance of the sufferings and death of our Lord and Saviour, Jesus Christ. The sufferings of Jesus Christ were ever in his mind and heart and ever on his lips. It was the overpowering thought of Christ’s sufferings, for the sins of the world, that led Paul from his early years to embrace a life of most austere penance and it was the same thought that inspired him to gather about him disciples, and form a Religious Order, the distinctive work of which was to labor for the world’s salvation by the preaching of the Passion of Jesus Christ.

Having completed the foundation of this first Order, his love for Jesus Crucified urged him to found a second order—an order for women—who should devote themselves to the same divine

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\*Especially prepared by the Passionist Nuns, Convent of Our Lady of Sorrows, Carrick, Pennsylvania.

work of saving souls by spreading abroad the remembrance of Christ's bitter Passion and death. They were to do this, however, not by preaching, nor indeed by any of the works of the active life, but by the practices of the contemplative life,—by prayer and penance.

Whilst the Fathers are engaged in the preaching of the Passion of Jesus Christ on missions and retreats, these nuns remain at the foot of the Cross with Mary, the Sorrowful Mother, interceding for a sinful world and imploring the divine assistance upon the Missionary Fathers, and thus indirectly, yet most effectually, co-operating in the salvation of souls.

The Passionist Nuns are strictly cloistered, and have no direct communication with the outside world. They take the three perpetual vows of poverty, chastity, and obedience, and in addition to these take a fourth vow to promote the devotion to the Passion of Jesus Christ in the hearts of the faithful.

Their rule of life is most austere, besides observing many days of fast and abstinence, they devote much time daily to prayer and to the chanting of the Divine Office. They rise about midnight and spend one hour and a half before the tabernacle pleading with Our Lord for mercy upon sinners.

The religious habit of the Passionist Nuns is similar to that worn by the Passionist Fathers—a rough black habit and cloak and attached on the breast of each garment is a white heart surmounted by a cross and bearing the inscription “Jesu Christi Passio”—the Passion of Jesus Christ. Around the waist is a leathern belt to which is attached the rosary of Our Blessed Lady.

The Sisters do not use shoes or stockings but, like the Passionist Fathers, go in their bare feet, wearing sandals only.

For their support they depend upon the dowry which each nun brings to the community and upon their own industry; they make sacred vestments and do all kinds of embroidery, fine needle work, fancy painting and work in wax. Whatever time is not spent in devotional and community exercises is given to such work.

In July of 1910, through the efforts of Very Rev. Father Stanislaus, Provincial of the Passionist Fathers, the first house of the Passionist Nuns was established in the United States. Mother M. Hyacinth and five companion Sisters arrived from Italy and founded in the diocese of Pittsburgh their American home in Carrick, Pennsylvania. Here in their Convent of Our Lady of Sorrows, reservation of a part of the building is made for the accommodation of ladies who desire to devote some days to the exercises of a spiritual retreat. Though ladies will be received for this purpose at any time, there are special retreats given at various times during the year. On these occasions the retreats are preached by the missionary fathers and a course of conferences is thus given to the ladies assembled at the convent.

The chief benefit resulting from the presence of the Passionist Nuns in this country, however, will be the blessing which their life of prayer and penance will merit from God for the people. "The continual prayer of the just man availeth much," says St. James. Prayer united with penance is omnipotent with God. He will not turn a deaf ear to the requests of His friends. Souls who, for the love of God, renounce all worldly

wealth and pleasure and embrace a life of voluntary poverty, chastity, and obedience are the particular friends of God; hence they have very great influence with Him. They are, so to speak, the power behind the throne, for, as in worldly matters, so in spiritual matters, the patronage of influential personages counts for much. Besides God ordinarily grants His supernatural graces to souls only in response to prayer—that is, in response to their own prayers for themselves, or to the prayers offered for them by pure holy souls. Thus the grace which converts sinners, though conferred through the agency of the priests, who are the consecrated ministers of Jesus Christ, is obtained from God usually through the prayer of some fervent soul.

Hence, the high esteem in which Holy Mother Church has ever held the contemplative orders in which earnest souls devote themselves to a life of prayer and penance. Such Orders will ever have a mission to fulfill in this world, and together with the active orders, will ever form an integral part of the Church's life. Hence, wherever the Church enjoys the freedom of worship and is allowed to develop all her divine energies, the contemplative orders are seen to spring up and increase in number side by side with the active orders.

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## APPENDIX





MOTHER-HOUSES  
AND  
NOVITIATES  
IN THE  
UNITED STATES  
FOR  
RELIGIOUS ORDERS OF WOMEN  
OF THE  
CATHOLIC CHURCH



MOTHER-HOUSES  
AND  
NOVITIATES  
IN THE  
UNITED STATES  
FOR  
RELIGIOUS ORDERS OF WOMEN  
OF THE  
CATHOLIC CHURCH





## PROVINCE OF BALTIMORE

THE  
ARCHDIOCESE  
OF  
BALTIMORE

Sisters of Bon Secours.	2000 West Baltimore Street, Baltimore, Maryland.
Discalced Carmelites ....	Carmelite Convent, Caroline and Biddle Streets, Baltimore, Maryland.
Franciscan Sisters of Baltimore (for col- ored missions).....	Convent of Our Lady and St. Francis, 2226 Maryland Ave., Baltimore, Maryland.
Mission Helpers of the Sacred Heart.....	Sacred Heart Convent, 416 West Biddle Street, Baltimore, Maryland.
School Sisters of Notre Dame (Eastern Pro- vincial House).....	Institute of Notre Dame, Aisquith St. and Ashland Ave., Baltimore, Maryland.
Oblate Sisters of Provi- dence .....	St. Francis Convent, East Chase Street, Baltimore, Maryland.
Visitation Nuns.....	Visitation Convent, 604 Park Avenue, Baltimore, Maryland.
	Mt. de Sales Convent, Catonsville, Maryland.
	Visitation Convent, Frederick, Maryland.
	Visitation Convent, Connecticut Avenue, Washington, D. C.
	Visitation Convent, Georgetown, D. C.
Salesian Sisters of the Holy Eucharist.....	St. Raphael's Institute, 509 Hanover Street, Baltimore, Maryland.
Dominican Nuns of the Perpetual Rosary ....	Dominican Monastery, Maiden Choice Avenue, Catonsville, Maryland.
Sisters of Charity of St. Vincent de Paul.....	St. Joseph's Convent, Emmitsburg, Maryland.
Ursuline Sisters .....	St. Michael's Convent, Frostburg, Maryland.
Sisters of Mercy.....	Convent of Mercy, Mt. Washington, Maryland.
Sisters of Perpetual Ad- oration .....	Convent of Perpetual Adora- tion, Washington, D. C.

DIOCESE OF CHARLESTON, S. C.	{	Sisters of Mercy.....	Convent of the Sisters of Mercy, Legare and Queen Sts., Charleston, S. C.
		Ursuline Sisters.....	Ursuline Convent, Assembly and Hampton Sts., Columbia, S. C.
DIOCESE OF RICHMOND, VA.	{	Sisters of St. Benedict..	Benedictine Convent, Bristow, Virginia.
		Visitation Nuns.....	Visitation Convent, 2209 East Grace Street, Richmond, Virginia.
DIOCESE OF SAINT AUGUSTINE, FLA.	{	Sisters of St. Benedict..	Benedictine Convent, St. Leo, Florida.
		Sisters of St. Joseph...	Convent of Sisters of St. Joseph, St. Augustine, Florida.
DIOCESE OF SAVANNAH, GA.	{	Sisters of Mercy.....	Convent of the Sisters of Mercy, Savannah, Georgia.
		Sisters of St. Joseph...	Convent of the Sisters of St. Joseph, Washington, Georgia.
DIOCESE OF WHEELING, W. VA.	{	Sisters of St. Joseph...	St. Joseph's Convent, Eoff and Fourteenth Streets, Wheeling, West Virginia.
		Visitation Nuns.....	Convent of Mt. de Chantal, Wheeling, West Virginia.
DIOCESE OF WILMINGTON, DEL.	{	Ursuline Sisters .....	Ursuline Convent, Wilmington, Delaware.
		Visitation Nuns.....	Visitation Convent, Wilmington, Delaware.
VICARIATE APOSTOLIC OF N. C.	{	Sisters of Mercy.....	Sacred Heart Convent of Mercy, Belmont, North Carolina.

## PROVINCE OF BOSTON

THE ARCHDIOCESE OF BOSTON	{	Carmelite Nuns.....	Carmelite Monastery, 61 Mt. Pleasant Avenue, Roxbury, Boston, Mass.
		Poor Clare Nuns.....	Monastery of St. Clare, 38 Bennett Street, Boston, Mass.
		Sisters of St. Joseph...	Convent of Mt. St. Joseph, Brighton, Boston, Mass.
		Sisters of Ste. Chre- tienne .....	St. Joseph's Convent, Salem, Mass.
		Sisters of Notre Dame of Namur .....	Convent of Notre Dame (Eastern Novitiate), New- ton St., Waltham, Mass.

DIOCESE OF BURLINGTON, VT.	{	Sisters of Mercy.....	Mt. St. Mary's Mercy Convent, Rutland, Vermont.
		Sisters of St. Joseph...	Convent of the Sisters of St. Joseph, Rutland, Vermont.
DIOCESE OF FALL RIVER, MASS.	{	Dominican Sisters.....	Convent of St. Catherine of Sienna, Park Street, Fall River, Mass.
		Sisters of Mercy.....	Convent of Mt. St. Mary's, Fall River, Mass.
		Sisters of the Holy Union of Hearts.....	Provincial House, 466 Prospect Street, Fall River, Mass.
		Sisters of St. Joseph...	Convent of the Sisters of St. Joseph, Fall River, Mass.
		Sisters of the Sacred Hearts .....	Sacred Heart Convent, Fairhaven, Mass.
DIOCESE OF HARTFORD, CONN.	{	Sisters of the Holy Ghost	Convent of the Holy Ghost, 118 Main Street, Hartford, Conn.
		Sisters of Mercy.....	Mt. St. Joseph's Convent of Mercy, Hartford, Conn.
		Sisters of St. Joseph...	Convent of Mary Immaculate, (Provincial House), Hartford, Conn.
DIOCESE OF MANCHESTER, N. H.	{	Sisters of Mercy.....	Mt. St. Mary's Convent, Manchester, New Hampshire.
DIOCESE OF PORTLAND, ME.	{	Sisters of Mercy.....	Convent of the Sisters of Mercy, Stevens Avenue, Portland, Maine.
		Ursuline Sisters.....	Ursuline Convent, Waterville, Maine.
DIOCESE OF PROVIDENCE, R. I.	{	Sisters of Mercy.....	St. Francis Xavier's Convent, Broad Street, Providence, Rhode Island.
DIOCESE OF SPRINGFIELD, MASS.	{	Sisters of St. Joseph...	Convent of the Sisters of St. Joseph, Springfield, Mass.
		Sisters of the Presenta- tion .....	St. Bernard's Convent, Fitchburg, Mass.
		Sisters of Charity of Providence .....	Holy Family Institute, Brightside, Holyoke, Mass.
		Sisters of Mercy.....	St. Gabriel's Convent of Mercy, 46 High Street, Worcester, Mass.

## PROVINCE OF CHICAGO

THE  
ARCHDIOCESE  
OF  
CHICAGO

Benedictine Sisters.....	St. Scholastica's Convent, 7430 Ridge Blvd., Rogers's Park, Chicago, Illinois.
Sisters of St. Casimir...	St. Casimir's Institute, Sixty-seventh and Rockwell Streets, Chicago, Illinois.
Poor Clares.....	Monastery of the Poor Clares, Fifty-Third and Laflin Sts., Chicago, Illinois.
Franciscan Sisters of St. Kunegunda .....	Franciscan Convent, 59 West Fifteenth Street, Chicago Heights, Chicago.
Hospital Sisters of St. Joseph .....	St. Bernard's Hôtel Dieu, 6337 Harvard Avenue, Chicago, Illinois.
Sisters of Mercy.....	Convent of Our Lady of Mercy, Forty-ninth St. and Cottage Grove, Chicago, Illinois.
Sisters of the Resurrec- tion .....	Convent of the Resurrection, 1849 North Hermitage Ave., Chicago, Illinois.
Little Sisters of the Poor .....	Provincial House for the West, Fullerton and Sheffield Aves. Chicago, Illinois.
Sisters of the Holy Fam- ily of Nazareth.....	Holy Family Convent, Desplaines, Illinois.
Visitation Nuns.....	Visitation Convent, Ridge Avenue, Evanston, Illinois.
Sisters of St. Francis of Mary Immaculate....	St. Francis' Convent, 220 Plainfield Avenue, Joliet, Illinois.
Franciscan Sisters of the Sacred Heart.....	St. Joseph's Hospital, Joliet, Illinois.
Sisters of St. Joseph...	St. Joseph's Institute, LaGrange, Illinois.
Religious of the Sacred Heart .....	Sacred Heart Convent, Lake Forest, Illinois.
(Province of Chicago)	

DIOCESE  
OF  
ALTON,  
ILL.

Sisters of the Precious Blood .....	Convent of the Precious Blood, Alton, Illinois.
Ursuline Sisters.....	Ursuline Convent, Alton, Illinois.
Sisters of St. Dominic...	Convent of Our Lady of the Sacred Heart, West Spring- field, Illinois.
Hospital Sisters of St. Francis .....	St. John's Hospital, Provincial House, Springfield, Illinois.

DIOCESE  
OF  
BELLEVILLE,  
ILL.

Sisters of the Most Precious Blood.....	Convent of the Precious Blood, Ruma, Illinois.
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DIOCESE  
OF  
PEORIA,  
ILL.

Sisters of St. Francis of the Immaculate Conception .....	Franciscan Convent, 405 Smith Street, Peoria, Illinois.
Sisters, Servants of the Sacred Heart of Mary	Holy Family Convent. Beaverton, P. O., Illinois.
Sisters of St. Benedict (English Benedictines)	St. Mary's Convent, Nauvoo, Illinois.
Sisters of Mercy.....	St. Joseph's Convent, Ottawa, Illinois.
Franciscan Sisters of the Immaculate Conception	St. Anthony's Hospital, Rock Island, Illinois.
Visitation Nuns.....	Villa de Chantal, Twentieth St. and 12th Ave., Rock Island, Illinois.

DIOCESE  
OF  
ROCKFORD,  
ILL.

Sisters of Mercy.....	St. Joseph's Infirmary, 35 West Park Avenue, Aurora, Illinois.
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## PROVINCE OF CINCINNATI

THE  
ARCHDIOCESE  
OF  
CINCINNATI.

Sisters of Mercy.....	1409 Freeman Avenue, Cincinnati, Ohio.
Sisters of Notre Dame of Namur.....	321 East Sixth Avenue, Cincinnati, Ohio.
Sisters of the Good Shepherd .....	Monastery of Our Lady of the Woods, Carthage, Ohio.
Sisters of the Poor of St. Francis .....	St. Clara's Convent, Hartwell, Hamilton County, Ohio.
Sisters of the Precious Blood .....	Convent Mary Help of Christians, Maria Stein, Ohio.
Sisters of Charity of Cincinnati .....	Convent of the Sisters of Charity, Mt. St. Joseph, Hamilton County, Ohio.
Ursuline Sisters.....	Ursuline Convent, St. Martin, Brown County, Ohio.

DIOCESE  
OF  
CLEVELAND,  
OHIO.

Sisters of Notre Dame of Cleveland.....	Notre Dame Convent, 1736 Superior Avenue, Cleveland, Ohio.
Ursuline Sisters.....	Ursuline Convent, East Fifty-fifth St. and Scoville Ave., Cleveland, Ohio.
Sisters of Charity of St. Augustine .....	Convent of Sisters of Charity, Lakewood, Cuyahoga County, Ohio.
Sisters of the Holy Humility of Mary.....	Villa Maria, Lawrence County, Pa. (P. O. address, R. D., Lowellville, Ohio.)
Sisters of St. Joseph...	Convent of Sisters of St. Joseph, Riverside Ave., West Park, Cuyahoga Co., Ohio.
Poor Clares.....	Monastery of St. Clare of the Blessed Sacrament, Riverside Avenue, West Park, Ohio.



DIOCESE OF COLUMBUS, OHIO.	{	Dominican Sisters.....	St. Mary's of the Springs, Shepard P. O., Franklin Co. (Columbus), Ohio.
		Benedictine Sisters.....	St. Walburg's Monastery, 72 East Twelfth Street, Covington, Kentucky.
DIOCESE OF COVINGTON, KY.	{	Visitation Nuns.....	Visitation Convent, Cardome, Georgetown, Kentucky.
		Sisters of Providence of Kentucky .....	Mt. St. Martin's Convent, Newport, Kentucky.
DIOCESE OF DETROIT, MICH.	{	Dominican Sisters of the Perpetual Adoration..	Monastery of the Blessed Sac- rament, Oakland Avenue and Boston Blvd., Detroit, Mich.
		Felician Sisters (Polish Franciscans) .....	Western Provincial House, St. Aubin and Canfield Ave., Detroit, Michigan.
		Sisters of St. Dominic..	St. Joseph's Convent, Adrian, Michigan.
		Sisters Servants of the Immaculate Heart of Mary .....	St. Mary's Convent, Monroe, Michigan.
		Sisters of St. Joseph...	Convent of the Holy Family, Nazareth, Michigan.
DIOCESE OF FORT WAYNE, IND.	{	Poor Handmaids of Jesus Christ .....	St. Joseph's Hospital, Main Street and Broadway, Ft. Wayne, Indiana.
		Sisters of St. Francis of the Perpetual Adora- tion .....	St. Elizabeth's Hospital, Fifteenth Street, LaFayette, Indiana.
		Sisters of the Holy Cross .....	St. Mary's Convent, Notre Dame, Indiana.
		Sisters of St. Joseph...	St. Joseph's Convent, Tipton, Indiana.
DIOCESE OF GRAND RAPIDS, MICH.	{	Sisters of St. Dominic..	Sacred Heart Convent, 69 Ransom Street, Grand Rapids, Michigan.
		Sisters of Mercy.....	Convent of Mercy, Big Rapids, Michigan.
		Ursuline Sisters.....	Ursuline Convent, Sanford Street, Muskegon, Michigan.
DIOCESE OF INDIANAPOLIS, IND.	{	Poor Clares.....	Monastery of St. Clare, Kentucky Avenue, Evansville, Indiana.
		Sisters of St. Benedict..	Convent of the Immaculate Conception, Ferdinand, Indiana.
		Sisters of St. Francis...	Franciscan Convent, Oldenburg, Indiana.
		Sisters of Providence...	St. Mary-of-the-Woods, St. Mary's P. O., Vigo County, Indiana.

DIOCESE  
OF  
LOUISVILLE,  
KY.

Sisters of Mercy.....	St. Catharine's Convent, 1172 East Broadway, Louisville, Kentucky.
Ursuline Sisters.....	Ursuline Convent of the Im- maculate Conception, 806 East Chestnut Street, Louisville, Kentucky.
Sisters of Loretto.....	Loretto Convent, Nerinx P. O., Loretto, Kentucky.
Sisters of Charity of Nazareth .....	Nazareth Convent, Nelson County, Nazareth, Kentucky.
Dominican Sisters.....	St. Catharine of Sienna Con- vent, Springfield, Kentucky.

DIOCESE  
OF  
NASHVILLE,  
TENN.

Dominican Sisters.....	St. Cecilia's Convent, Nashville, Tennessee.
Sisters of Mercy.....	St. Bernard's Convent, Nashville, Tennessee.

DIOCESE  
OF  
TOLEDO,  
OHIO.

Ursuline Sisters.....	Ursuline Convent, Cherry Street, Toledo, Ohio.
Sisters of St. Francis..	St. Francis' Convent, Tiffin, Ohio.

## PROVINCE OF DUBUQUE

THE  
ARCHDIOCESE  
OF  
DUBUQUE

Sisters of Charity of the Blessed Virgin Mary.	St. Joseph's Convent of Mt. Carmel, Dubuque, Iowa.
Sisters of St. Francis (German) .....	Convent of St. Francis of As- sisium, Dubuque, Iowa.
Sisters of the Holy Ghost .....	Convent of the Holy Ghost, Bluff and Third Streets, West Dubuque, Iowa.
Sisters of the Presenta- tion of the Blessed Virgin Mary.....	Mt. Loretto Convent, Wilde Street, Dubuque, Iowa.
Visitation Nuns.....	Visitation Convent, Alta Vista Street and Julian Avenue, Dubuque, Iowa.
Sisters of Mercy .....	Convent of the Sisters of Mercy, West Third Street, Dubuque, Iowa. Convent of the Sacred Heart, Cedar Rapids, Iowa. Convent of Our Lady of Mercy, Independence, Iowa.

DIOCESE OF DAVENPORT, IOWA	{	Carmelite Nuns.....	Mt. Carmel Monastery, Fifteenth and Brady Streets, Davenport, Iowa.
		Sisters of Mercy.....	St. Joseph's Convent, Davenport, Iowa.
		Sisters of St. Francis of the Sacred Heart.....	Mercy Hospital, Burlington, Iowa.
		Sisters of St. Francis...	Mt. St. Clare's Convent, Clinton, Iowa.
DIOCESE OF DES MOINES, IOWA	{	Sisters of the Holy Hu- mility of Mary.....	St. Joseph's Convent, Ottumwa, Iowa.
		Sisters of Mercy.....	St. Bernard's Convent, Council Bluffs, Iowa.
DIOCESE OF LINCOLN, NEB.	{	Ursuline Sisters of Naz- areth .....	Nazareth Convent, York, Nebraska.
		Poor Clares .....	Franciscan Monastery of St. Clare, Twenty-ninth and Hamilton Sts., Omaha, Neb.
DIOCESE OF OMAHA, NEB.	{	Sisters of Mercy.....	Convent of Our Lady of Mercy, 1424 Castellar Street, Omaha, Nebraska.
		Sisters of St. Benedict..	St. Vincent's Hospital, Pierce and Seventh Streets, Sioux City, Iowa.
DIOCESE OF SIOUX CITY, IOWA	{	Servants of Mary.....	Convent of Mt. St. Mary, Cherokee, Iowa.

## PROVINCE OF MILWAUKEE

THE ARCHDIOCESE OF MILWAUKEE	{	Sisters of the Divine Saviour .....	St. Mary's Convent, Thirty-fifth and Center Sts., Milwaukee, Wisconsin.
		Felician Sisters..... (Northwestern Prov- ince.)	Convent of Mother of Good Counsel, Thirteenth and Eu- clid Aves., Milwaukee, Wis.
		Sisters of St. Francis of Assisi .....	St. Francis' Convent, St. Francis P. O., Milwaukee, Wisconsin.
		School Sisters of St. Francis .....	St. Joseph's Convent, Greenfield and Twenty-second Aves., Milwaukee, Wis.
		Sisters of Mercy.....	Convent of Our Lady of Mercy, 705 National Avenue, Milwaukee, Wisconsin.
		School Sisters of Notre Dame .....	Notre Dame Convent, 676 Milwaukee St., Milwaukee.
		Sisters of St. Agnes....	St. Agnes Convent, 380 East Division Street, Fond du Lac, Wisconsin.
		Sisters of St. Dominic.. (Congregation of St. Catherine of Sienna).	Convent of St. Catherine of Sienna, Racine, Wisconsin.
		Dominican Sisters of the Perpetual Rosary.....	Dominican Monastery, St. Martin's, Route 20, Hales Corners, Wisconsin.

DIOCESE OF GREEN BAY WIS.	{	Sisters of Third Order of St. Francis .....	St. Francis Convent, Bay Settlement, R. F. D. 1, Green Bay, Wisconsin.
		Franciscan Sisters of Christian Charity....	Holy Family Convent, Manitowoc, R. F. D. 1, Alverno, Wisconsin.
		Polish Sisters of St. Jo- seph .....	St. Joseph's Convent, Steven's Point, Wisconsin.
DIOCESE OF LA CROSSE, WIS.	{	Franciscan Sisters of the Perpetual Adoration..	St. Rose's Convent, 709 South Ninth Street, LaCrosse, Wisconsin.
		Dominican Sisters of the Perpetual Rosary.....	St. Dominic's Monastery, LaCrosse P. O., R. R. 3, Campbell, Wisconsin.
		Sisters of the Sorrowful Mother .....	St. Mary's Convent, Marshfield, Wisconsin.
		Dominican Sisters..... (Congregation of the Most Holy Rosary).	St. Clara's Convent, Sinsinawa, Wisconsin.
DIOCESE OF MARQUETTE, MICH.	{	Ursuline Sisters.....	Ursuline Convent, St. Ignace, Michigan.
DIOCESE OF SUPERIOR, WIS.	{	Sisters of St. Joseph...	St. Joseph's Convent, 1926 Iowa Avenue, Superior, Wisconsin.

## PROVINCE OF NEW ORLEANS

THE ARCHDIOCESE OF NEW ORLEANS	{	Carmelite Nuns.....	Monastery of St. Joseph and St. Teresa, 1236 North Ram- part St., New Orleans, La.
		Poor Clares.....	St. Clare's Monastery, 6216 Magazine Street, New Orleans, Louisiana.
		Dominican Sisters.....	Dominican Convent, St. Charles Ave. and Broad- way, New Orleans, La.
		Sisters of the Holy Fam- ily (colored Sisters)	Holy Family Convent, 717 Orleans Street, New Orleans, Louisiana.
		Sisters Marianites of the Holy Cross.....	Marianite Convent, Rampart and Congress Sts., New Orleans, Louisiana.
		Sisters of Mercy.....	Convent of Our Lady of Mercy, New Orleans, Louisiana.
		Sisters of Mt. Carmel..	Convent of Mt. Carmel, 200 Bayou Road, New Orleans, Louisiana. Mt. Carmel Novitiate, 1220 Hospital Street, New Orleans, Louisiana.

THE ARCHDIOCESE OF NEW ORLEANS	{	School Sisters of Notre Dame .....	Southern Provincial House, Corner Josephine and Laurel Sts., New Orleans, La.
		Sisters of Our Lady of Lourdes .....	Convent of Our Lady of Lourdes, 1027 North White Street, New Orleans, La.
		Sisters of St. Joseph...	St. Joseph's Convent, 2116 Ursuline Avenue, New Orleans, Louisiana.
		Sisters of the Perpetual Adoration .....	Convent of Perpetual Adora- tion, 2321 Marais Street, New Orleans, Louisiana.
		Ursuline Sisters.....	Ursuline Convent, 4580 Dauphine Street, New Orleans, Louisiana.
		Benedictine Sisters.....	St. Scholastica's Convent, Covington, Louisiana.
DIOCESE OF ALEXANDRIA, LA.	{		St. Vincent's Convent, Fairfield, Shreveport P. O., Louisiana.
		Daughters of the Cross.	
DIOCESE OF DALLAS, TEX.	{		Ursuline Convent, Dallas, Texas.
		Ursuline Sisters.....	
DIOCESE OF GALVESTON, TEX.	{	Congregation of Sisters of Charity of the In- carnate Word .....	St. Mary's Infirmary, Galveston, Texas.
		Sisters of St. Dominic..	Sacred Heart Convent, Galveston, Texas.
DIOCESE OF LITTLE ROCK, ARK.	{	Sisters of Mercy.....	St. Mary's Convent, Little Rock, Arkansas.
		White Benedictine Sis- ters (Congregation of Mt. Olive) .....	Holy Angel's Convent, Jonesboro, Arkansas.
		Benedictine Sisters.....	St. Scholastica's Convent, Shoal Creek, Arkansas.
DIOCESE OF MOBILE, ALA.	{	Sisters of Mercy.....	Convent of the Sisters of Mercy, Mobile, Alabama.
		Visitation Nuns.....	Visitation Convent, Spring Hill Avenue, Mobile, Alabama.
DIOCESE OF NATCHEZ, MISS.	{	Sisters of Mercy.....	Convent of Sisters of Mercy, Vicksburg, Mississippi.



DIOCESE OF OKLAHOMA, OKLA.	{	Sisters of Mercy.....	Mt. St. Mary's, Oklahoma City, Oklahoma.
		Benedictine Sisters .... (Congregation of Our Lady of Belloc.)	Nazareth Convent, Sacred Heart, Oklahoma.
DIOCESE OF SAN ANTONIO, TEX.	{	Sisters of Charity of the Incarnate Word.....	Convent of the Incarnate Word, Alamo Heights, San Antonio, Texas.
		Sisters of Divine Provi- dence .....	Convent of Divine Providence, San Antonio, Texas.
		Congregation of Servants of the Holy Ghost....	Convent of Our Lady of Light, 203 Nolan Street, San Antonio, Texas.
		Sisters of St. Theresa (Spanish) .....	St. Theresa's Convent, 310 Dwyer Street, San Antonio, Texas.
		Ursuline Sisters.....	Ursuline Convent, 101 Augusta Street, San Antonio, Texas.
VICARIATE- APOSTOLIC OF BROWNSVILLE, TEX.	{	Sisters of the Incarnate Word and Blessed Sac- rament .....	Incarnate Word Convent, Brownsville, Texas.
		Sisters of Mercy.....	Convent at Mercy Hospital, Laredo, Texas.
		Ursuline Sisters.....	Ursuline Convent, Laredo, Texas.

## PROVINCE OF NEW YORK

THE ARCHDIOCESE OF NEW YORK.	{	Little Sisters of the As- sumption .....	310-312 East Fifteenth Street, New York City, N. Y.
		Sisters of Bon Secours..	1195 Lexington Avenue, New York City, N. Y.
		Sisters of the Cenacle...	St. Regis' Convent, 628 West 140th Street, New York City, N. Y.
		Sisters of Charity.....	Mt. St. Vincent-on-the-Hudson, New York City, N. Y.
		Dominican Sisters.....	{ 137-143 Second Street, New York City, N. Y. 329-335 East Sixty-third St., New York City, N. Y.
		Dominican Sisters of the Sick Poor.....	140 West Sixty-first Street, New York City, N. Y.
		Sisters of St. Dorothy...	223 Chrystie Street, New York City, N. Y.
		Franciscan Missionaries of Mary.....	225 East Forty-fifth Street, New York City, N. Y.
		Sisters of the Good Shepherd .....	N. Y. Provincial House, Ninetieth St. and East River, New York City, N. Y.
		Helpers of the Holy Souls .....	114 East Eighty-sixth Street, New York City, N. Y.

THE  
ARCHDIOCESE  
OF  
NEW YORK.

Sisters of Mercy.....	St. Catherine's Convent of Mercy, 1075 Madison Ave., Corner Eighty-first Street, New York City, N. Y.
Missionary Sisters of the Sacred Heart.....	Provincial House, Ft. Washington Avenue and 190th St., New York City.
Sisters of the Presentation Blessed Virgin Mary .....	St. Michael's Convent, 419 West Thirty-third St., New York City, N. Y.
Sisters of the Reparatrice .....	16 East Twenty-ninth Street, New York City, N. Y.
Religious of the Sacred Heart (Eastern Provincial House).....	Sacred Heart Convent, Manhattanville, New York City, N. Y.
Sisters of St. Ursula of the Blessed Virgin Mary .....	523 West 142nd Street, New York City, N. Y.
Ursuline Sisters.....	Ursuline Convent, 343 East 137th Street, New York City, N. Y. Mt. St. Ursula, Bedford Park, New York City, N. Y.
Visitation Convent.....	Visitation Convent, Riverdale-on-Hudson, New York City, N. Y.
Sisters of St. Dominic..	Corpus Christi Monastery, Hunt's Point, New York City, N. Y.
Sisters of the Atonement	St. Francis' Convent, Graymoor, Putnam County, New York.
Sisters of the Blessed Sacrament .....	Blessed Sacrament Convent, Yonkers, New York.
Sisters of the Divine Compassion .....	Convent of the Divine Compassion, White Plains, New York.
Sisters of St. Dominic...	Dominican Convent, Blaauvelt, New York.
Sisters of St. Dominic.. (Congregation St. Rose of Lima)	Rosary Hill Home, Hawthorne, Westchester County, N. Y.
Sisters of Third Order of St. Dominic .....	Mt. St. Mary's, Newburgh, New York.
Sisters of St. Francis..	St. Clara's Convent, Mt. Hope, Westchester County, N. Y.
Missionary Sisters of Third Order of St. Francis .....	Mt. St. Francis, Peekskill, New York.
Marianite Sisters of the Holy Cross.....	Marianite Convent, Tottenville, Staten Island, New York.

THE  
ARCHDIOCESE  
OF  
NEW YORK.

Ladies of the Sacred  
Heart of Mary.....  
Ursuline Sisters.....

"Marymount,"  
Tarrytown, N. Y.  
Northern Provincial Novitiate,  
Middletown, New York.

DIOCESE  
OF  
ALBANY,  
N. Y.

Dominican Sisters.....  
Religious of the Sacred  
Heart .....  
Sisters of Mercy.....  
Sisters of St. Joseph...

Monastery of Our Lady of the  
Sacred Heart, 886 Madison  
Avenue, Albany, N. Y.  
Sacred Heart Convent,  
"Kenwood," Albany, N. Y.  
Convent of the Sisters of  
Mercy, Laurence Street,  
Rensselaer, New York.  
Provincial House,  
Fourth and Jackson Streets,  
Troy, New York.

DIOCESE  
OF  
BROOKLYN,  
N. Y.

Sisters Adorers of the  
Precious Blood.....  
Carmelite Nuns .....  
Sisters of St. Dominic..  
Sisters of the Infant  
Jesus .....  
Sisters of Mercy.....  
Little Sisters of the  
Poor .....  
Visitation Nuns.....  
Sisters of St. Dominic..  
Sisters of St. Joseph...  
Little Sisters of the  
Poor .....

Monastery of the Precious  
Blood, Fifty-fourth Street  
and Ft. Hamilton Park-  
way, Brooklyn, N. Y.  
Carmelite Monastery,  
745 St. John's Place,  
Brooklyn, N. Y.  
Convent of the Holy Cross,  
Montrose and Graham Aves.,  
Brooklyn, New York.  
439 Henry Street,  
Brooklyn, N. Y.  
St. Francis' Convent,  
273 Willoughby Avenue,  
Brooklyn, New York.  
American Provincial House,  
Bushwick and Dekalb Aves.,  
Brooklyn, New York.  
Visitation Convent,  
Ridge Blvd. and Eighty-ninth  
Street, Brooklyn, N. Y.  
Dominican Novitiate,  
Amityville, New York.  
St. Joseph's Convent,  
Brentwood,  
Long Island, N. Y.  
St. Ann's Novitiate,  
Queens, Queen County, N. Y.

DIOCESE  
OF  
BUFFALO,  
N. Y.

Dominican Sisters of the  
Perpetual Rosary....  
Felician Sisters of St.  
Francis .....

Dominican Monastery,  
335 Doat Street,  
Buffalo, New York.  
American Provincial House,  
William and Kennedy Sts.,  
East Buffalo, N. Y.

DIOCESE  
OF  
BUFFALO,  
N. Y.

Sisters of the Third Order of St. Francis....	St. Francis' Convent, 337 Pine Street, Buffalo, New York.
Franciscan Sisters, Minor Conventuals .....	St. Joseph's Convent, 179 Clark Street, Buffalo, New York.
Sisters of St. Joseph...	Convent of Mt. St. Joseph, 2064 Main Street, Buffalo, New York.
Sisters of Mercy.....	Mt. Mercy, 1475 Abbott Road, Buffalo, New York.
Sisters of Our Lady of Charity of Refuge....	Monastery of Our Lady, 485 Best Street, Buffalo, New York.
Sisters of St. Francis..	St. Elizabeth's Convent, Allegany, New York.
Sisters of Third Order of St. Francis.....	Novitiate, St. Francis Convent, Gardenville, New York.
Sisters of St. Mary.....	American Provincial House, St. Joseph's Convent, Lockport, New York.
Sisters of St. Francis...	Convent of Our Lady of the Sacred Heart, Stella Niagara, New York.

DIOCESE  
OF  
NEWARK,  
N. J.

Sisters of St. Dominic..	St. Dominic's Convent, Thirteenth Avenue, Newark, New Jersey.
Sisters of St. Benedict..	St. Walburga's Convent, Elizabeth, New Jersey.
Sisters of Charity of New Jersey.....	Convent of St. Elizabeth, Convent Station, New Jersey.
Sisters of St. Dominic..	St. Dominic's Convent, 254 First Avenue, Jersey City, New Jersey.
Dominican Sisters of the Perpetual Rosary.....	Dominican Monastery, Hill, Morris and Traphagen Sts., West Hoboken, N. J.
Sisters of St. Joseph of Peace .....	St. Joseph's Convent, 81 York Street, Jersey City, N. J. Novitiate of Sisters of St. Joseph of Peace, Englewood, New Jersey.

DIOCESE  
OF  
OGDENSBURG,  
N. Y.

Sisters of Mercy.....	Mercy Convent, Sanitarium Gabriels, Gabriels, New York.
Sisters of St. Joseph...	Convent of the Immaculate Heart, Watertown, New York.

DIOCESE OF ROCHESTER, N. Y.	{	Sisters of Mercy.....	Convent of Sisters of Mercy, South Street, Rochester, New York.
		Sisters of St. Joseph....	Convent of Sisters of St. Joseph, Frank and Jay Streets, Rochester, New York.
DIOCESE OF SYRACUSE, N. Y.	{	Sisters of Third Order of St. Frances.....	St. Anthony's Convent, North Third and Court Sts., Syracuse, New York.
		Sisters, Adorers of the Precious Blood.....	Monastery of the Precious Blood, Trenton, New Jersey.
DIOCESE OF TRENTON, N. J.	{	Poor Clares.....	Monastery of St. Clare, Bordentown, New Jersey.
		Dominican Sisters of the Perpetual Rosary....	Dominican Monastery, 1500 Haddon Avenue, Camden, New Jersey.
		Sisters of St. Joseph....	Convent of Sisters of St. Joseph, Lakewood, New Jersey.
		Sisters of Mercy.....	Mt. St. Mary's Convent of Mercy, North Plainfield, New Jersey.

## PROVINCE OF OREGON

THE ARCHDIOCESE OF OREGON CITY,	{	Sisters, Adorers of the Precious Blood.....	Monastery of the Precious Blood, Montavilla Station, Portland, Oregon.
		Sisters of St. Benedict..	Convent of Our Lady, "Queen of Angels," Mount Angel, Oregon.
		Sisters of the Holy Names of Jesus and Mary .....	Provincial House, Oswego, Oregon.
		Sisters of Mercy.....	Convent of the Sisters of Mercy, Park Place, Oregon.
DIOCESE OF BAKER CITY, ORE.	{	Sisters of St. Mary.....	St. Mary's Convent, Beaverton P. O., St. Mary's, Oregon.
		Sisters of St. Francis...	Western Provincial Novitiate, St. Francis Convent, Pendleton, Oregon.
DIOCESE OF BOISE, IDAHO.	{	Sisters of St. Benedict..	St. Gertrude's Convent, Cottonwood, Idaho.
DIOCESE OF GREAT FALLS, MONT.	{	Ursuline Sisters.....	Ursuline Convent, Mount Angela, Great Falls, Montana.



DIOCESE OF HELENA, MONT.	{	Sisters of Charity of Providence .....	Provincial House, Convent of the Sacred Heart, Missoula, Montana.
		Carmelite Nuns.....	Carmelite Monastery, Eighteenth Ave. and Howell St., Seattle, Washington.
DIOCESE OF SEATTLE, WASH.	{	Sisters of the Third Order of St. Dominic....	{ Dominican Convent, Aberdeen, Washington. Dominican Convent, Tacoma, Washington.
		Ladies Catechists (secular missionaries)....	St. Mary's Convent, Mission, Washington.
		Visitation Nuns.....	Visitation Convent, South Eighteenth and Yakima Sts., Tacoma, Wash.
		Sisters of Charity of Providence .....	Provincial House, Vancouver, Washington.

## PROVINCE OF PHILADELPHIA

THE ARCHDIOCESE OF PHILADELPHIA.	{	Carmelite Nuns.....	Carmelite Monastery, Sixty-sixth Ave. and York Road, Oak Lane, Philadelphia, Pa.
		Sisters of Third Order of St. Francis.....	Eastern Provincial House, 505 Reed Street, Philadelphia, Pa.
		Sisters of the Good Shepherd .....	Philadelphia Provincial House, Fairmount Avenue, Philadelphia, Pa.
		Sisters of St. Joseph...	Mt. St. Joseph's Convent, Chestnut Hill, Philadelphia, Pa.
		Sisters of the Blessed Sacrament for Indians and Colored People...	St. Elizabeth's Convent, Cornwells, Buck's County, Maud P. O., Pennsylvania.
		Sisters of the Third Order of St. Francis....	Convent of Our Lady of Angels, Glen Riddle, Pa.
		Sisters of Mercy.....	"Mater Misericordiae" Convent, Merion, Pennsylvania.
		Bernardine Sisters of St. Francis (Polish)....	Bernardine Sisters, Franciscan Convent, Reading, Pennsylvania.
		Sisters of the Holy Child Jesus .....	Convent of the Holy Child, Sharon Hill, Pennsylvania.
		Sisters Servants of the Immaculate Heart of Mary .....	Villa Maria Convent, West Chester, Pennsylvania.
DIOCESE OF ALTOONA, PA.	{	Sisters of Mercy.....	Mt. Aloysius' Convent of Mercy, Cresson, Pennsylvania.

DIOCESE OF ERIE, PA.	{	Sisters of St. Benedict..	{ St. Benedict's Convent, East Ninth Street, Erie, Pennsylvania. St. Joseph's Convent, St. Mary's, Elk County, Pennsylvania.
		Sisters of St. Joseph...	St. Joseph's Convent, Villa Maria, Erie, Pa.
		Sisters of Mercy.....	St. Joseph's Convent, Titusville, Pennsylvania.
DIOCESE OF HARRISBURG, PA.	{	Sisters of Mercy.....	St. Genevieve's Convent, Harrisburg, Pennsylvania.
		Sisters of St. Benedict..	St. Mary's Convent, 832 North Canal Street, Allegheny Station, Pittsburg, Pa.
		Sisters of Divine Provi- dence .....	Mt. Immaculata Convent, Lincoln Ave., East End, Pittsburg, Pa.
DIOCESE OF PITTSBURG, PA.	{	Sisters of Our Lady of Charity of Refuge (Good Shepherd).....	{ Convent of the Good Shepherd, Lincoln Ave. East End, Pittsburg, Pa. Monastery of Our Lady of Charity, Troy Hill, North Side, Pittsburg, Pa.
		Sisters of Mercy.....	St. Mary's Convent, Mt. Mercy, 3333 Fifth Avenue, Pittsburg, Pa.
		Ursuline Sisters.....	Ursuline Convent, Winnebiddle, near Penn Ave., Pittsburg, Pa.
DIOCESE OF PITTSBURG, PA.	{	Sisters of St. Joseph...	Mt. Gallitzen Convent, Baden, Pennsylvania.
		Slovak Sisters of Charity	St. Michael's Convent, Braddock, Pennsylvania.
		Daughters of the Cross and Passion .....	Convent of Our Lady of Sor- rows, Carrick, Pennsylvania.
		Sisters of Charity.....	St. Joseph's Convent, Greensburg, Pennsylvania.
		Sisters of St. Francis...	Mt. Alvernia, Millvale Station, Pittsburg, Pa.

DIOCESE  
 OF  
 SCRANTON,  
 PA.

Sisters, Servants of the  
 Immaculate Heart of  
 Mary .....  
 Slovak Sisters of Charity

Sisters of Christian  
 Charity .....

Sisters of Mercy.....

Mt. St. Mary's Convent,  
 Adams Avenue,  
 Scranton, Pa.

SS. Cyril and Methodius Novi-  
 tiate, Mt. St. Mary's,  
 Scranton, Pa.

Mallinckrodt Convent,  
 210 South Mead Street,  
 Wilkes-Barre, Pa.

St. Mary's Convent,  
 Wilkes-Barre, Pa.

### PROVINCE OF ST. LOUIS

Carmelite Nuns.....

Sisters of Charity, St.  
 Louis Province.....

Franciscan Sisters.....

School Sisters of Notre  
 Dame .....

Polish Franciscan School  
 Sisters .....

Sisters of the Good  
 Shepherd .....

Sisters of St. Joseph...

Religious of the Sacred  
 Heart, Province of St.  
 Louis .....

Sisters of St. Mary.....

Sisters of Mercy.....

Ursuline Sisters.....

Visitation Nuns .....

Sisters of Mercy.....

Sisters of the Precious  
 Blood .....

Carmelite Monastery,  
 Victor and Eighteenth Sts.,  
 St. Louis, Missouri.

St. Vincent's Institution,  
 R. R. 29, Wellston Station,  
 St. Louis, Missouri.

Convent at St. Anthony's Hos-  
 pital, Grand Ave. and Chip-  
 pewa St., St. Louis, Mo.

Novitiate for Southwestern  
 Province,

Sancta Maria in Ripa,  
 Ripa Ave., So. St. Louis, Mo.

Convent of Our Lady of Per-  
 petual Help,

3419 Gasconade Street,  
 St. Louis, Missouri.

Convent of the Good Shepherd,  
 Mt. St. Marine, Gravois Ave.,  
 St. Louis, Missouri.

St. Joseph's Convent,  
 Minnesota Ave. and Kansas  
 Street, St. Louis, Mo.

Sacred Heart Convent,  
 Meramec and Nebraska  
 Aves., St. Louis, Mo.

St. Mary's Home,  
 Partridge Avenue,  
 St. Louis, Missouri.

St. Joseph's Convent of Mercy,  
 Morgan and Twenty-second  
 Sts., St. Louis, Mo.

Ursuline Convent,  
 Twelfth St. and Russell Ave.,  
 St. Louis, Missouri.

Visitation Convent,  
 Cabanne Place,  
 St. Louis, Missouri.

Novitiate of Sisters of Mercy,  
 Eureka P. O., La Barque  
 Hills, Missouri.

St. Mary's Institute,  
 Offalon, Missouri.

THE  
 ARCHDIOCESE  
 OF  
 ST. LOUIS.

DIOCESE OF CONCORDIA, KANS.	{	Sisters of St. Joseph....	Convent of the Sisters of St. Joseph, Concordia, Kansas.
DIOCESE OF KANSAS CITY, Mo.	{	Sisters of Mercy.....	St. Agnes Convent, Hardesty and Scarritt Aves., Kansas City, Missouri.
		Sisters of Our Lady of Sion .....	Convent of Notre Dame de Sion, Marshall, Missouri
		Sisters of Third Order of St. Francis.....	St. Francis Convent, Nevada, Missouri.
		Sisters of St. Benedict..	Benedictine Convent, Pilot Grove, Missouri.
		Visitation Nuns.....	St. de Chantal Visitation Con- vent, Elfin Dale, Springfield, Missouri.
DIOCESE OF LEAVENWORTH, KANS.	{	Sisters of Charity.....	St. Mary's Convent, Leavenworth, Kansas.
		Sisters of St. Benedict..	Mt. St. Scholastica's Convent. Atchison, Kansas.
		Ursuline Sisters.....	Ursuline Convent, Paola, Kansas.
DIOCESE OF ST. JOSEPH, Mo.	{	Benedictine Sisters of the Perpetual Adoration..	St. Scholastica's Convent, Clyde, Missouri.
		Sisters of St. Francis...	St. Francis Convent, Maryville, Missouri.
DIOCESE OF WICHITA, KANS.	{	Sisters of St. Joseph...	Mt. St. Mary's Convent, Wichita, Kansas.
		Sisters of Mercy.....	Convent of Sisters of Mercy, Fort Scott, Kansas.
		Sisters of Third Order St. Dominic.....	Dominican Convent, Great Bend, Kansas.

## PROVINCE OF ST. PAUL

THE ARCHDIOCESE OF ST. PAUL.	{	Sisters of the Good Shep- herd .....	St. Paul Provincial Monastery of the Good Shep- herd, Mt. Eudes, St. Paul, Minnesota.
		Sisters of St. Joseph...	St. Joseph's Convent, Weston and Nelson Avenues, St. Paul, Minnesota.
		Visitation Nuns.....	Visitation Convent, Robert St. and University Ave., St. Paul, Minnesota.
		Ursuline Sisters.....	Villa Maria Convent, Frontenac, Minnesota.

DIOCESE OF DULUTH, MINN.	{ Sisters of St. Benedict..	Villa Sancta Scholastica, Duluth, Minnesota.
DIOCESE OF FARGO, N. D.	{ Sisters of the Presenta- tion ..... Sisters of Mercy..... Ursuline Sisters .....	Sacred Heart Convent, Fargo, North Dakota. Mercy Convent, Devil's Lake, North Dakota. Ursuline Convent, Grand Forks, North Dakota.
DIOCESE OF LEAD, S. D.	{ Sisters of St. Bedenict..	St. Martin's Convent, Meade County, Sturgis, South Dakota.
DIOCESE OF ST. CLOUD, MINN.	{ Franciscan Sisters of the Immaculate Concep- tion ..... Sisters of St. Benedict..	Convent of the Immaculat Conception, Little Falls, Minnesota. St. Benedict's Convent, St. Joseph, Minnesota.
DIOCESE OF SIOUX FALLS, S. D.	{ Benedictine Sisters.....	Sacred Heart Convent, Yankton, South Dakota.
DIOCESE OF WINONA, MINN.	{ Sisters of St. Francis... (Congregation of Our Lady of Lourdes)....	St. Francis' Convent, Rochester, Minnesota.

## PROVINCE OF SAN FRANCISCO

THE ARCHDIOCESE OF SAN FRANCISCO.	{ Carmelite Nuns.....	Carmelite Monastery, Lombard and Hyde Streets San Francisco, California.
	{ Sisters of the Holy Fam- ily .....	Holy Family Convent, 890 Hayes Street, San Francisco, California.
	{ Sisters of Mercy.....	{ St. Mary's Convent, Hayes and Shrader Street San Francisco, California. St. Gertrude's Convent, Rio Vista, California.
	{ Sisters of the Presenta- tion, Blessed Virgin Mary .....	Presentation Convent, 401 Baker Street, San Francisco, Cal.
	{ Sisters of St. Dominic..	{ Dominican Convent, Mission San Jose, California. Dominican Convent, San Rafael, California.



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\*This chronological index has reference only to those Religious Orders having specific mention in this work.

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May 16 '34			
Sept. '34	JA 10 '74		
Aug 10 '39	001 '71		
Dec 14 '48			
Oct 1 '49	AP 12 '77		
Ag 1 '50			
Oct 11 '50	OC 20 '80		
Oct 26 '53	REC		
FE 23 '56			
AP 15 '58			
Jan 25 '61			
MT 10			
ME 11 '55			
Dec 22 '78			
NO 19 '70			







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